CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 48.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, NOVEMBER 29, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 1½ WATER STREET,
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XII.

MY DEAR FRIEND:—I have completed my survey of the visible Churches of America. There are no more varieties in the organizations, though there are innumerable sects which exist under these forms. These organizations make a triangle rather than a circle and the three apexes of this triangle are formed by the Baptists, Quakers, and Catholics. The Baptists assert independency of Church *and* State, preserving both Church and State, as Powers, or Poles of the human association. The Catholics identify *Church* and State. The Quakers annihilate *the* State. I speak here of the ultimate effect of these three systems, and you will understand me, for I have carefully shown that both Quakers and Catholics have, in this country, so far compromised their abstract principles, as to exist in the same actual relation with the State, as the Baptists are compelled to do by their self-consistent Congregationalism. 'When religious people understand themselves, said Mr. **** to me one day, they will find that the religious world is divided between Baptists and Catholics.' I would alter this dictum and add another division; the Quakers. But Mr. ****'s remark shows he understood what he was talking about. He himself was at that time called a Puseyite. He will probably follow with Newman and company into the open profession of old Catholicism now. How can he do otherwise? The Baptists and Catholics stand at opposite points. The one seeks strength by mass. I have elsewhere called it *architectural*. The other seeks strength by division and a constant return to the principle of life. I have called this *vegetative*. The Baptist organization perpetually sheds a husk. The Catholic organization endeavors to consecrate the very decay of nature. The Catholic Church is the tomb of Christ, sealed by short sighted disciples, who bring spices and precious odor to embalm the essentially mortal,—in the spirit—shall I not say!—of Egyptian darkness, to which the sensibility of man *ever tends*. The Baptist Church *on* the other hand is the same *tomb* but broken from within—or rather the risen inhabitant,—with wounds still visible indeed, and condescending to eat bread with the disciples, but forever confounding their preconceived notions with the revelation of the glory of the only begotten Son of God—I mean—A LIFE at once human and divine! Adam Moehler, in his symbolism, which Mr. Brownson has pronounced the greatest book of the age, says, that the Idea of the Catholic Church, is to present a material expression of God's grace, in all ways in which this is conceivable by the regenerate mind. The regenerate mind, according to her is the mind which never questions or has questioned the authority of the Church. It is found only in those baptized or sprinkled by the ministers of the Church; and it is always found, at least in principle, by those who are baptized or sprinkled, even though this thing has been done to their bodies in unconscious infancy. The Church in this act of baptizing infants represents the grace which called the first Church, and imparted to it a life, which has been continued in a great measure by natural generation through successive ages. When it baptizes a converted heathen or heretic, it requires of him not a certain conception of the truths of Christianity but a submission of the will through affection of filial obedience to the Church. The administration of the wafer represents the sustaining grace which God adds to electing grace. The mass at which all good Catholics assist is a repetition of the passion and death of Christ. The penances are a representation of the corrective providence of God. The absolution and indulgences are a representation of the forgiving mercy of God. It is needless to particularize further. The Church represents all these things to the senses, and commands this ceremonial as the substance of the religious life, requiring no spiritual act but obedience, and absolutely excluding intellectual action as profane. The medium by which the divine life flows into and sanctifies the human life, is these practices; and it is understood that these being faithfully performed, all other human action becomes innocent if not righteous in the sight of God. Faith consists in not doubting the efficacy or sacramental power of these practices. To be justified by faith, according to them, means that people are saved who do not doubt the authority of the Church, whatever are their other sins.

It is not my purpose in this picture to represent them as badly as I can, but as well as I can, and out of the mouths of their advocates.

The Idea of a Baptist Church is altogether different. It denies the possibility of any material symbol of God's grace than the one historical fact of Jesus Christ's death and resurrection. Nothing short of an inward spritual act of thought or motion of will can grasp the fact of God's grace. The act of faith is not the repose of the mind on a symbol, but the total action of the heart, soul, and mind, stimulated by the symbol. The regenerate mind is the mind which has thus acted in faith, and commenced thereby a spiritual life. There is no sustaining grace experienced by partaking of bread and wine in remembrance of Christ's death. The sustaining grace is only experienced precisely in so far as the act of faith opens upon the mind the truths and love which God reveals in the universe and in Jesus Christ. The Church service of the Baptist is direct prayer, praise, and inquiry, with the help of a more advanced brother—(an Elder)—into the ways and means of representing among men, not merely or chiefly the death of Christ, but his *Resurrection*. The visible Church, with its Baptism and Supper, are instruments in the hands of all the members, laymen, as well as clergy, to call the unregenerate into the invisible Church. This done they may make in their turn other visible Churches to do the good to others who need it, that has been done unto them. A Baptist Church has the advantage of a Quaker community in having symbols, to teach by—while it avoids the Catholic error of symbolizing to the extreme of precluding all intellectual activity in the Catechumen. Quakerism leads to a vicious subjectiveness, and its fruits have been Quietism and Pantheism. An unlimited Materialism is bad, and an unlimited Spiritualism is bad, and an unlimited Mysticism is bad. True life consists in a balance of the spiritual and material by the mystic principle of will—a will which has been grafted into the free will of God. The Baptist organization gives scope for all three—spirit, matter and personal activity—to take their places. In the classification of the Christian world in the three above mentioned categories, Baptist, Catholics, and Quakers, we shall find that the English Episcopal and Methodist Episcopal Churches are all but the Catholic Church, and the Presbyterian and Orthodox Congregational Churches partake by their organic form of the eucharistic, and sacramental doctrines. Mr. Brownson says that all Churches, except the Baptists, keep hold of the old Catholic mother, at least by one leading string, the baptism of Infants. It was the passage upon this subject, which occurs in his letter to Dr. Channing on the mediatorial life of Jesus Christ, which first cleared up my mind upon this subject. He is defending the doctrine of the transmission of spiritual life by natural generation, and he says, the Church, in all sects except the Baptist, recognize and express this doctrine by the rite of *infant baptism*. (I quote from memory.) Then, said I, the rite of infant baptism has perpetuated an error, and now I understand why the Baptists are so tenacious of adult baptism. In requiring personal belief as a condition of baptism, they express, that spiritual life is not at all of the earth, earthly, but the Lord from heaven. They express the doctrine of that exhortation of St. Paul, 'forgetting the things that are behind, let us press on to the stature of the high calling of God in Christ Jesus.' I then comprehended what the Baptists meant by saying that infant baptism must needs involve some idea of baptismal regeneration, and that there was attached to the taking of the Lord's Supper an *eucharistic* view by all Churches except their own. I immediately realized the difference of a Church which is the instrument of Christians, as Baptist Churches are; and a Church which is the sovereign of Christians like the Roman Catholic. My sovereign, said I, is God and I am the element of the Church. Forever and ever I rise above myself, through the grace of God, and leave Church after Church, looking upon each with interest as the sepulchre in which the Lord lay, but out of which *he is risen*. Only for a season we will indulge the human sensibility and look upon the place where the Lord lay,—and then heed the words—'why seek ye the living among the dead, he is not here—he is risen—go your way—tell his disciples—that he is risen from the dead and goeth before you.' The human race, as such, enacts, in long ages, what the human individual goes through in a few years, within the sphere of his own being. The Roman Catholic epoch was the epoch when the human sensibility overpowered the spirit of progress. The true Churches were indeed ever in the wilderness—like the angel who would lead the sorrowing mourners out of the tomb, whence He whom death could not hold—gone. It is the prolongation of the epoch of sorrow beyond its natural term which is to be deprecated. And this prolongation could not have been or still less now—without the aid of the civil arm. Hence the importance to the interests of human progress, of such a government as ours. And hence I do not sympathize with Quakerism, in its want of respect for civil government, which will have the same divine right as Church government, so long as the God of Grace is also God of Nature.

E. P. P.

PROTEST OF UNITARIAN MINISTERS.

For the Register

MR. EDITOR,—Will you do me the favor to insert in your paper the following correspondence, if you find in it nothing inconsistent with the principles, upon which the Register is conducted.

'And they assaulted the house of Jason, * * * crying, Those that have turned the world upside down, are come here now; whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying, there is another king, one Jesus.' Acts 17th chap. 5th and 6th verses.

SAVANNAH, Oct. 22d.

MR. WHITMAN, Dear Sir:—A number of the Register has been in circulation here, in which we have seen your name affixed to a protest against Slavery. Have you, my dear sir, seriously considered what the consequence of such a step will be?

Unitarianism is in no good repute among us, and it is my serious belief that such a document as that will be the death blow to it, and you are one that we hoped better things from; setting our faith aside, what earthly good do you think can be done by it? I will answer. I say none. Every such document rivets the chains tighter, and debars those you so much pity from the privileges they now enjoy. There are many here that deplore the existence of Slavery as much as you can, and if any way can be pointed out by which it could be remedied, would join you in effecting it, but some reasonable way must be opened first. Can you point out any such? If not, we must look upon those of you, who signed that paper, as madmen, who would not hesitate to throw fire into powder. You are a man of good sense and were here long enough to see that the two races could not occupy the same country in peace. Now if we free them what will become of them? (setting aside the ruin it will bring upon us.) Will you take them North? For I assure you we *won't* have them here. Will you and your friends be willing to remunerate the widow and orphan when their all is taken from them? and who imposed this evil on us, but you Northerners? who were more deeply engaged in slave-traffic than the men of Massachusetts? I acknowledge the evils you complain of in the low state of morals among them, but it is young men and old men from the North that encourage them in vice to a greater degree than our own people, who have too much pride to associate with them.

Mr. Whitman, I expected better things of you, we were low enough in the world's estimation without putting this upon us.

—

THE ANSWER TO THE ABOVE.

LEXINGTON, ——— ——.

MY DEAR SIR,—It has ever been a rule with me to take no notice of anonymous letters. I have received several such since I have been in the Christian Ministry. But I have ever felt, that no man could reasonably expect an answer to a letter, to which he had not seen fit to affix his name. But, in view of the importance of the subject, to which your letter relates, I have concluded to depart from my previously uniform practice, and insert an answer in the columns of the Register, to which paper it seems you have access. And I have taken the liberty to insert your letter, that so the readers might better understand the answer, and that the other signers of the Protest besides myself, might enjoy the benefits of your suggestions.

In the above letter, it seems to be implied, that you have fears that, in affixing my name to the Protest against American Slavery, I have acted thoughtlessly. I can assure you that I acted after the most serious considerations, and under the most solemn convictions. I will frankly state to you the course I have pursued, and the convictions under which I have acted. For years I was reading and reflecting upon American Slavery; studying the writings of Channing and others in regard to it, and availing myself of every thing, written in defence or in palliation of the system, which might come within my reach. Still, I wished for an opportunity to witness the operations and tendencies of the system for myself, before making up my mind in regard to it. At length, in the Providence of God, I was led, in the pursuit of health, to spend a winter in your beautiful city, supplying the pulpit of the Unitarian Society there, and visiting Charleston, S. C., for a few weeks on exchange. For the generous hospitality, the affectionate kindness, and the delicate sympathy of the Unitarians of Savannah and Charleston, I have ever cherished and still continue to cherish feelings of the most profound and heartfelt gratitude. Of the many pleasant acquaintances I there formed, I shall ever retain glad remembrances. When I went South, I was undecided in my mind upon the subject of Slavery. And I determined, before going, that as God in his Providence was affording me the opportunity I had long wished for, I would go as an enquirer upon that subject, that I would seek to ascertain the facts of the case and make careful observations upon the tendencies of the system, and would, on my return, compare the whole with the spirit and principles of the Gospel, and make up my mind upon the subject. This course I did conscientiously pursue. After having formed a decided opinion, I wrote to a person in Savannah, that the result was, a deep abhorrence of the system of Slavery, accompanied by kind feeling and affectionate regard, for those, who were connected with the system, contrary to their wishes and convictions, by circumstances beyond their control. Thus you perceive that I have studied the subject; and, as far as I have been able, both sides of it. I have, for a time, watched the tendencies of the system and its influence upon both masters and slaves, while an eye-witness of its actual operations; and then I have sought for my duty, by comparing what I had seen, with the teachings of Jesus, and with the principles and spirit of the Gospel. I have thus, my dear sir, frankly stated to you the process by which I have been led to my present convictions upon the subject of American Slavery, and which are in accordance with the statements and positions of the Protest, to which my name is affixed. In the course which I have pursued, have I acted hastily, or in any way unbecoming a Christian Minister?

But your objection may not be so much to my opinions themselves, nor to the fact of my having embraced them, as to my having given utterance to them, by affixing my name to the Protest. But I can assure you, that it was not without the most careful reflection, that I took that step. The convictions under which I acted were these.

1st. It is with me a settled conviction, that no true word, uttered in a Christian spirit, can ever, in the long run, do hurt, but must, eventually, do good. Our Saviour uttered and bore witness to the truth, and truth too, opposed to the prejudices and practices of the Jews. It excited opposition and resulted in his death. Its utterance, then, seemed to be productive of evil at the time. But his utterance of the truth, though he himself suffered for having given it, has, in the long run, been productive of great good. And so it is with the utterance of all truth, which comes in contact with the prejudices and practices of the world. It may, at first, excite opposition, and seem, for a time, to be productive of evil. But it results eventually in good. It is then with me, I repeat, a settled conviction, that the calm and quiet utterance of the truth, if it be uttered in a Christian spirit, will always be productive of good, in the long run. When, therefore, that Protest was put into my hands, I asked myself but two questions in regard to it. Does it give utterance to the truth? Is it written in a Christian spirit? Believing that these two questions may be answered in the affirmative, in regard to the Protest, I felt safe in affixing my name to it, in the conviction, that, although it might excite a little temporary opposition, it must eventually do good.

2d. The Gospel, of which I am a minister, requires me to do to others, as I would have others do to me. I had seen my fellow men and brothers bound in the chains of an oppressive slavery, for no fault of their own. I felt were I in their situation, I should wish that some brother man would raise, in my behalf, the voice of remonstrance against the wrong and oppression, under which I might be suffering. Was I not bound, then, most solemnly by the Gospel requisitions, to do for others, what, in an exchange of circumstances, I might wish to have others do for me? Then too I have seen my fellow men and brethren, from whom I had received substantial proofs of kindness, adhering to and sustaining a system, based, as I thought, in sin, and fraught with evil, and I felt that, were I in their situation, had my fellow men the same opinion of any course which I might be pursuing, which I entertain of slave-holding, I ought to rejoice to have them point out to me its character, and protest against my continuance in it. Was I not bound then, by Gospel requisitions, and urged by the promptings of gratitude, to do to my brethren, engaged in slave-holding, what, in an exchange of circumstances, I ought to rejoice to have others do to me? And the circumstance that my fellow men and brethren were unconscious of the sinfulness of the system they were supporting, seemed to me to heighten my obligations to remonstrate with them in regard to it. I felt that it might be that God, in his Providence, had led me to my convictions, that I might utter them for the good of others, that he had imparted them to me as a sacred trust, to be dispensed, by me for the good of my fellow men, under a solemn sense of my accountability to him.

3d. Although it is the duty of Christians and Christian Ministers to do all in their power for the removal, from the world, of all wrong doing, wherever found, yet, I will confess that I might not myself have felt so deeply my obligations, had it not been for a particular circumstance. At a discussion of the subject of Slavery, and of our duties as ministers of the Gospel in regard to it, last spring, a brother clergyman, whom I highly esteem, and who had enjoyed great advantages for a thorough knowledge of the whole subject, was reported to have said, (for I was not present) that he had heard slave-holders at the South alledge, that the system of Slavery could not be so sinful as it has sometimes been represented, for, if it were, the ministers of the Gospel would speak out on the subject. It seemed from this remark, that the silence of the ministers of the Gospel at the North was speaking most powerfully and encouragingly, in the ears of slave holders at the South, in favor of the system of Slavery. I said to myself, although I have ever tried to give the impression that I had no sympathies with slave-holding, yet, it may be, that some are looking to me, as one, who neglects or refuses to speak out upon the subject, because I regard favorably the institution itself. And although the influence of so humble an individual as myself is at all times but little, yet even for that little, I am accountable to God. I felt that it was impossible for me to occupy a position of moral neutrality, and therefore I chose to throw my influence, whatever it might be in favor of what I regarded as the right. These are the principal reasons, by which I was influenced to affix my name to the Protest against American Slavery. I have acted under a solemn sense of my accountability to God, and according to the best light I have enjoyed.

You, sir, are placed in a very different position, from that which I occupy, and you look at the whole subject, from a different point of view. You fear that evil consequences must result from the issuing of that Protest. And what are the evil consequences you fear?

1st. First and principally, you fear that the Protest will strike a death blow to Unitarianism at the South. And why so, I ask? Is it because by that Protest it will be known at the South, that Unitarian ministers are honestly seeking to know, and to give utterance, in a Christian spirit, to the instructions of the Gospel upon all the moral evils, unholy customs and unholy institutions, of the community, how deeply soever they may be imbedded in the affections of the people, how intimately and extensively soever they may be entwined with the various ramifications of society? Is it because by the Protest it will be known at the South, that a large number of Unitarian Clergymen, at the North, are openly and decidedly opposed to the system of American Slavery? Are you aware sir, what is implied in your remark that the Protest will be the death blow to Unitarianism among you? Is it not that Unitarianism can spread at the South, only when regarded as the friend of Slavery, or at least as willing to wink at and pass over its sin and evil? I value Unitarianism, because, as I read my Bible, it seems to me to express, more nearly than any other theological system, the truth there revealed. I have, in times past, put forth some efforts and made some sacrifices for the promotion of its spread and prevalence. I hope I shall ever be willing to do the same again, whenever in the Providence of God, I am required so to do. But I ever wish it distinctly understood, that I value Unitarianism chiefly as an instrumentality—a divinely appointed instrumentality—for the promotion of personal holiness, and individual freedom from all wrong doing, and for securing, in that way, an entire renovation of the state of society. If Unitarianism is to be held as a mere abstract theory and not as a practical principle; as a speculative belief, and not as a living power of active interference with all sin; I must confess that, for one, I should be much less anxious for its spread than I now am. If open and uncompromising opposition to sin, in any and every form, on the part of the Unitarian ministry, when manifested in a kind and Christian manner, is to be the death blow of Unitarianism in any society, or community, then I, for one, am ready to say the sooner it is struck the better.

But, my dear sir, are you not looking in the wrong direction, in order to determine what will be the effects of that Protest upon the condition and prospects of Unitarianism at the South? You say 'we were low enough in the world's estimation without putting this upon us.' And is the *world's* estimation the object, which Christianity is to seek, and the test, by which its condition is to be judged? Is the *world's* estimation of such importance to the living power and rapid spread of the Gospel, that a compromise with sin is to be made in order to secure it? It seems to me that you are looking in a wrong direction. The question I should ask, in regard to any measure like that of the Protest, would be not whether it might raise or sink the denomination in the *world's estimation*, but whether it corresponds with the revealed will of God, and the recorded instructions of Christ. But I must frankly say that I differ from you in opinion on this point. It is my honest belief, that the more any denomination becomes known as uncompromising in its opposition to all sin, and sincere and earnest in seeking personal holiness and social purity, the more will it be respected, even by the sinful and the profligate. Honest conscientiousness of purpose will always be respected, when manifested in connection with meekness and humility. And the known purity, freedom from sin, and devotion to holiness, the known decision, activity and energy in freeing the community from the moral evils which prevail, by which the general character of any denomination is marked, will prove a more powerful instrument in promoting its spread, than all wealth, talents and eloquence.

2d. You say that every movement, like that of issuing the Protest, only rivets the chains of Slavery the tighter. And whose fault is this I ask? who is answerable for this result—those who utter the truth, in a Christian spirit, or those who allow their angry passions to drive them to the commission of still greater sin? When the Jews were driven by their angry passions to the crucifixion of the holy Jesus, where was the fault? with Jesus the heavensent teacher of truth, or with the malignant Jews, who accomplished that nefarious deed? When tumults were excited in opposition to the Apostles, whereby sin was committed, who was in fault? the Apostles for proclaiming the truth, or the multitude for the indulgence of unholy passions? Must the truth never be spoken, for fear that those whose practices it condemns, should be disturbed, aroused to anger and driven by their passions to more open and violent opposition? Must wrong-doing never be rebuked, lest those who are guilty should be indignant and perverse? Must the chains of slavery be forever left untouched, because the attempt to break them will for a time draw them tighter than before? Should every movement, then, like the issuing of the Protest, rivet the chains of Slavery tighter than before, still I cannot see that the fault rests upon those who have, in that way, given utterance to the truth, in a Christian spirit. It must, as it seems to me, rest upon other shoulders than theirs. And I am confident that this can be only a temporary inconvenience, introductory to a more glorious result, the final triumph of truth and justice.

3d. You think that the wrongs and evils of slavery are not to be spoken of, until a reasonable and perfect remedy is proposed. But this seems to me to be altogether unnatural and unphilosophical. The usual course is, to speak of the wrongs and evils of any prevalent practice or custom, until men are awakened to a full conception of their enormity, and to an earnest desire to be free from them, and then they will find a reasonable and appropriate remedy. If the slave-holders of the South, were fully awakened to the wrongs and abominations of their peculiar institution and to an earnest wish to free themselves from all connection with it, they would, under the guidance of God, soon find what they would regard as a reasonable remedy. But if they take the position lately taken by Gov. Hammond, that they will not give up Slavery, it will be impossible I fear for even the Almighty himself, to suggest a remedy which, in that state of mind, they would regard as reasonable and appropriate. I do not therefore, you perceive, agree with you in the opinion that nothing must be said upon the subject of Slavery until an infallible remedy is proposed. My view is, that we must continue to speak of the wrongs and evils of the system until the whole community, North and South, are awakened to an earnest desire to free the country from its blighting influences, and then they will unitedly seek and speedily find an appropriate remedy.

4th. You say that I have lived at the South long enough to know that the two races cannot occupy the same country in peace. But do they not now occupy the same country in peace? and that too, when one of the races sees everything in its condition to arouse war? And will that race be less inclined to live in peace, when treated with justice and kindness? And will the other race be less disposed to peace, when acting under the gospel principle of doing to others as they would have others do to them, than they are now, when exposed to all the temptations incident to the possession and exercise of irresponsible power? Still further, are there not now living among you many free people of color? and living too, under burdens and disabilities imposed by the whites, well calculated to exasperate and enrage them? and are they not peaceably disposed? Would they be any less peaceably disposed, even though their numbers were greatly multiplied, if relieved of these burdens and disabilities and allowed their equal rights? I must confess that I cannot see the difficulty to which you allude, if both races are actuated by the right spirit. And I believe that the experiment of emancipation, which has been tried in the West Indies, has not resulted in general blood-shed, but that the two races do there occupy the same country in peace. True, if you say we *will* hold them as slaves, and *will not* have them among us in the enjoyment of freedom, the two races cannot occupy the same country in peace. But the difficulty, as it seems to me, would arise from a want of the right spirit on the part of those who say this.

5th. You ask, if we at the North are willing to receive the emancipated slaves and remunerate the widow and the orphan when deprived of their all? My answer is, that we have never been asked to do these things, and we cannot tell what we should be willing to do, until we are asked. My individual opinion is, that if the people of the South should come forward and say to the people of the North, we have been born to an inheritance, which imposes upon us a weight too burdensome to be borne, and yet we need assistance to enable us to free ourselves from all connection with it, we wish that a portion of our slaves, when emancipated may be received and appointed to an inheritance at the North, and we desire funds to supply the wants of the destitute widow and orphan,—should such a request be made, in all honesty, and good faith, from the South to the North, it is my individual opinion, that it would be promptly and liberally met. At least, the query ought not to be urged in the spirit of a taunt, until the request has been made, and in good faith. Thus far, the North has been asked, not to receive the emancipated slave to the enjoyment of liberty, but to return the fugitive to his master's control and most probably to his master's lash.

6th. You seem to think that we of the North ought not to speak upon the subject of slavery, because northern men have been active in the slave trade. I admit that they have been so. But if our fathers have grievously wronged the sons of Africa, in bringing them into bondage, is that a reason why we, their sons, should neglect all efforts to have their wrongs redressed? Is it not a still stronger reason, why we should attempt to redress the wrongs which our fathers, (ignorantly we would hope) have done to an unoffending race? And I am willing to go farther and suppose that even now, northern men are directly or indirectly engaged in this unholy traffic. This circumstance, were it known to be true, would make it, as it seems to me, more imperiously our duty to protest against this system of American slavery. If it has laid its unholy blight upon the affections, and its paralyzing influence upon the consciences of our neighbors, it is surely high time that those of us who perceive the evils of the system, were doing something to remove it from the land.

7th. You speak of the influence of old men and young from the North in perpetuating vice and immorality among the slaves. This I learned and lamented while at the South. Against this I have raised my voice at the North since my return. But you allow yourself in the use of a figure of speech, when you say that your own people have too much pride to associate with the blacks. Surely you cannot expect that assertion to be received as the sober statement of the truth, by one who has lived at the South, and learned, while there, more than he is willing to state, of the guilt that in this respect attaches itself to individuals of all classes, to the native Southerner and to the emigrant from the North, to the aristocratic and high spirited, as well as to the low and degraded. Still, to whatever portion of the community this stain may most fully attach itself, you admit its existence, and its unholy character. Is it not, therefore, the duty of Christian ministers especially, to protest against the *system* which naturally tends to such results?

8th. I have reserved to my closing paragraph, the charge you bring against those of us, who have affixed our names to that Protest, of being madmen. The charge itself does not disturb me, when I remember that we are not the first against whom it has been brought. We learn, from the tenth chapter of John, that when our Savior had uttered truths which his hearers were not able to gainsay, some of them said he is mad and hath a devil: why hear ye him? And we are assured in scripture, that the disciple cannot expect to be above his master in this respect. If the holy Jesus was charged with being a madman, for proclaiming and bearing witness to the truth, shall his disciples be disturbed, if when they proclaim and bear witness to the truth, they are subjected to the same charge? You say that as madmen we would throw fire into powder. But what is the fire that we throw? And where have we thrown it? The Protest contains no denunciation except of sin, no manifestation of bitterness and wrath, no appeal to the passions. It is a calm, solemn and earnest, but affectionate assertion of the truth, addressed, not to the slave to excite his discontent, but to the reason and conscience of the master. We have thrown no fire but that of truth, and we have cast it, not upon the passions, but addressed it to the reason and the conscience. We have hoped that it might convince the reason, melt the conscience and warm the heart. If, in your reception of it, you close your reason, conscience and affections against it, and present only the passions, it may fall upon an explosive magazine. But surely the great body of men at the South are not men of mere inflammable passions. This you will not assert. They are men of reason and of conscience. They will carefully consider and conscientiously weigh the statements of that Protest. They will rightly appreciate the sacred regard for conscience and for duty, for the will of God and the good of man, under which it was put forth. If it is fraught with error, they will point out all that may be erroneous in its principles and conclusions. If, as I sincerely believe, it is but the expression of truth (and you have not in your letter, objected to the truth of the Protest) it will eventually do good. You say that you expected better things of me. If I have forfeited your good opinion, it has been because I have conscientiously followed my convictions of duty. If I have done contrary to the decrees of Cæsar, if I have disregarded the voice of public opinion, and of popular applause, it is because in moral and spiritual matters I do not recognize their authority, it is because, in these things, there is to me another king, one Jesus, to whom, in my Christian profession, I have sworn allegiance.

With these remarks upon your letter, and with the expression of my sincere hope that, on this, as on all other subjects of moral duty, we may both be led by the enlightening influences of God's spirit to see eye to eye, and with earnest wishes for your welfare and happiness here, and your enjoyment of heavenly bliss hereafter, I return to my appropriate sphere, the quiet labors of a country pastor, from which I have felt myself called in providence, and by your letter, to turn aside, long enough to give you a respectful answer.

Very truly yours,

JASON WHITMAN.

For the Register.

THINGS BY THEIR RIGHT NAME.

I will specify only one other abuse of religious freedom,—a manifest and avowed indifference to doctrinal opinions. Satisfied from the great variety of speculative opinions, that there must be a great deal of wrong opinion, a large amount of error prevailing in the general mind; apprehending too, that the state of Christian morals,—the relative amount of Christian virtue,—is nearly equal among all the Christian sects, some it would seem have been too ready to infer that it matters very little what religious opinions they adopt, or indeed whether they give assent of their minds to any clear and well defined doctrinal opinions. The Christian spirit and temper, it is maintained, is a complete substitute for all doctrinal opinions. But who does not see that a pretence, an avowal like this, is utterly at variance with religious freedom, with the genuine spirit of free enquiry, which be it always remembered implies the duty as well as the right? Will not they see, who set up this pretence, that it is utterly subversive of Christian faith, and in the issue, as a matter of course, of the Christian spirit and character also? For there can be no such thing as the Christian spirit and Christian character independent of Christian principle; in other words, without Christian opinion, a belief in some peculiar and fundamental doctrines of Christianity. And I venture to lay it down as a rule, which it will be at least safe to adopt in practice, that they will have the most of the Christian spirit, and the Christian character, who cordially believe the most of the Christian doctrines; who study the most sincerely and diligently to know what the Christian Scriptures actually teach and mean;—in other words, who conscientiously adopt the original and fundamental principle of Unitarian Christianity.

No one surely can be truly religious without religious opinions of some sort. It is an absurdity, a contradiction in terms to pretend it. A belief in God, and in his moral government is, of necessity, the foundation of all religion. 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' To be a Mahometan I suppose it will not be denied that one must believe in the doctrines of the Koran, and of Moses and the Prophets to make him a Jew. By what rule then shall we make those to be Christians, who do not believe in the Christian Scriptures? At the same time, a Jew, a Mahometan, or even a Heathen, and Idolator, may exhibit a spirit and character acceptable to God, and such as with a belief in the Gospel would make him a Christian. 'God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him.' And 'when the Gentiles, which have not a law, do by nature the things contained in the law, these having not the law are a law unto themselves.' In making this concession, however, we by no means yield the superior excellence and efficiency of the Christian faith and the Gospel dispensation, to produce the spirit and the character most acceptable in the sight of God. Nor do we admit, that it is at all a matter of indifference what set or formulary of opinions, nominally Christian, we adopt. Indifference to opinions, in this particular, is virtually indifference to Christian truth.

Away, then, with our indolence and our indifference. In the exercise both of the right and the duty of free enquiry, let us tax ourselves to the full measure of our ability, and of our means and opportunities, to find 'the truth as it is in Jesus,' and have correct opinions of his doctrine. But 'let all things be done with charity,' as well as zeal for the truth. We should be scrupulously severe with ourselves, as it respects both our Christian practice and our religious opinions; but candid and indulgent towards others. Every individual should feel, that for himself at least there is a fearful responsibility in this matter of religious opinions. He should feel that he is entering upon 'holy ground, and put off the shoes from his feet,' when he gives himself to the free and independent study of the Scriptures. Not that I would encourage a superstitious dread and veneration for them, for 'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.' More especially it behoves the Christian minister, him who is, or has purposed in his heart to be, the teacher and guide, the counsellor and the comforter of his kind, to study the Scriptures in the full exercise of his best powers; with an ardent zeal and love for the truth, with his spirit free, and with a *sound mind*. His above all others is a most weighty responsibility, in this behalf. He must have power to lay aside his party prejudices, and his regard for all forms of man's device, when he opens the book of God, or all his powers of intellect and of learning will be of little avail.

Who can estimate the sad consequences to him and to his ministry, if he reads with a veil both upon his heart and his eyes?—if from his *blind idolatry* to any sectarian creed,—if by any influence of a false philosphy, or a false theology, he should render himself incompetent as a witness and a judge of Christian truth?

L. C.

HOPE—HEAVEN.

'It was during a discussion on hope,' Mistress Maud said, 'that my father contracted his repugnance to the new learning, I do believe; for on that occasion he suffered a scornful retort from Dr. Erasmus, who was, at that time, visiting the Master of St. John's College at Oxford. Also my father was offended at some of the sentiments which Dr. Erasmus uttered; for he said that profane learning was a better preparation for heaven than a pilgrimage to St. James of Compostello, or than dying in the habit of St. Francis; also he said, as my father reports, that if neither the Æneid, the Odyssey, or the Iliad, should be found in heaven, that there would be other matters seen there, at which my father would be greatly astonished—which saying my father regards as impious, if not heretical.'

'Heretical,' said Mistress Jane, 'it is not; for the church hath no article on the subject. Concerning the business and the bliss of heaven, St. Paul says, that it hath never entered into the heart of man to conceive them. Doubtless the expectations of Erasmus were as reasonable

as those of his opponents, formed probably out of church pictures of angels, sitting upon clouds, trumpet in hand, or adopted, perhaps, on the faith of some friar's assertion, that celestial happiness is an everlasting celebration of high mass by popes and electoral archbishops, with hosts of angels for a full choir, and with acolytes, the very meanest of them cardinals and lord abbots. Such monks and friars as are fit for nothing else may hope for a heaven of processions, red-letter days, and high mass; but let them who have grace to entertain better wishes form them, and strengthen and satisfy their larger hearts by their loftier aspirations. Both by reason and Scripture, spiritual blessedness must infinitely transcend our carnal apprehensions; for gorgeous and glowing as are the scriptural descriptions of heaven, yet if the blessed apostles recollect their writings, now that they are themselves in glory, they must deem their earthly anticipations to have been but feeble.'

'Feeble, Jane, and yet apostolic!'

'No doubt, Maud. If the things preparing in heaven exceed apostolic thought, much more must they excel apostolic description. Paul knew a man who was caught up into Paradise, but what things he heard were 'unspeakable words, which it is not lawful for a man to utter.' Hope is a virtue, as well as faith and charity. To anticipate heaven is both duty and delight, and our expectations cannot be too lively: and as to their character and magnitude, their reasonableness may be tested by their tendency to purify the heart even as Christ is pure. Thrones, crowns, and dominions over cities—these are figurative, not literal, descriptions of our rewards. A sceptre is not such a rapturous prefiguration of glory to us English people as it was to the Roman slave and the outcast Jew; nor is the description of a celestial river of water so refreshing in these northern climates as when heard among Arabian sands, or under a Syrian sky; still the expectations of even apostolic converts will be transcended. But we must not forget that the joys of heaven are spiritual. The fleshly-minded think more of the chrysolites, the amethysts, the sapphires, with which the city of God is resplendent, than even of the Son of God, who is himself the chief glory of that house not made with hands; just as their Jewish predecessors esteemed Christ's miracles more than his Messiahship, and the twelve baskets full of meat more than that spirit which was given to Jesus without measure. So they be of a purifying tendency, and spiritual in character, our hopes, then, cannot be too vast to be Christian. Eternity is the Divine treasure-house, and hope is the window, by means of which mortals are permitted to see as through a glass darkly the things which God is preparing.'

'Hope is one of the chief graces of a church; yet, amid angry words and scholastic definitions of faith and charity, hope has been well nigh untwisted from the threefold-chord apostolic teaching. The church in despondency is the church loosening her anchors in rough seas, anxious to see what sort of earth adheres to them; because her faith is failing her as to the ground where she has moored herself. Beware of losing hope. Hope alone is the light by which we sad-featured dwellers among Christian tombs can find our way—the twilight, for it is but a twilight, of Christian expectation. Nay, there are smiles on men's faces, and gladness in their eyes, and mirth too in their voices, despite of their sadness and their strict lives, and all because of hope. Hope, to the Church is 'the wine of their beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. Hope reconciles them to life: hope makes death pleasant to them; hope tastes and smells of heaven; hope clasps the cross; hope yearns onwards for the crown; hope justifies; hope sanctifies; hope feeds faith; hope matures charity; hope breeds good works; hope consecrates hearts, and purifies the fleshly temples of the spirit; hope interprets the sacraments; hope saves souls;—and for that they let not go of hope, churches reform themselves.' This is what Frederic William Faber writes, that a man of the middle ages said to him in a vision, at Milan, in the cloisters of the cathedral of San Ambrozio. It is a beautiful paragraph.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 29, 1845.

CAMBRIDGE DIVINITY SCHOOL.

We are glad to find that Dr. Lamson's 'Address delivered before the Association of the Alumni of the Cambridge Theological School' at its last Anniversary, originally published in the Christian Examiner, has been issued in a separate form. Its topics, and the views which it presents of them, are most seasonable, and ought to be brought before the mind, and made to arrest the earnest consideration, of every friend of Christian truth.

We particularly commend to the notice and reflection of our readers the extract which we quote below. Whatever course may be adopted in reference to the relation of the Theological School to the College, we presume that it will remain, in its present establishment at Cambridge, and that the privileges of the Library and public lectures of the University will be extended to its members. At all events, and most especially if separated from the College and made an independent institution, it will need and must receive the constant, and increased patronage, and aid of the denomination.

The indications are numerous and decisive that liberal Christians are, at this moment, acceding to an influence and entering upon an enlargement of sphere, such as has not ever before been witnessed. If the means of education and learning are provided, the growing intelligence of ministers and people have reached that crisis which would enable them to make an unprecedented advancement in theological literature, and place the cause of Christian faith, truth and knowledge, on that high ground which it ought to have occupied, before this, among us, and where the dangers which have recently alarmed some could threaten it no more.

The privileges we enjoy, in the intellectual and social refinement and elevation of our people, in the stimulating and enlightening influence of our religious literature, and in the general position we occupy, are such as to give us great advantages for the promotion of theological learning and Christian knowledge.

There is a strong thirst for truth pervading our denomination, and if those whose abilities and opportunities enable them to shed light upon the great themes of theology, would but devote themselves to the preparation of works of learned research the public would gladly and gratefully receive from their hands the fruits of their labors.

Other denominations, who have petrified their religious opinions in the form of creeds, are discouraged and embarrassed in theological investigations. Instead of pursuing new truth, with alacrity and fearlessness, they are taught to shun it, and if they happen to encounter it, instead of receiving it with friendly greetings, they must frown it out of its natural brightness and compel it to put on the forbidding countenance of old doctrine. But with us the field is open, and the student is encouraged in his pursuit,—every chain and every weight is removed from his limbs, and he goes forth with a free spirit, and joyful confidence, to his investigations, and is welcomed when he returns. While such a spirit pervades our body, and the pages of Providence and Scripture are spread out before us, ought we not to interpret them, with an ever increasing discernment! With all the realms and products of religious truth, thus freely opened before us, and inviting us to traverse and partake of them, ought we not to make more extensive explorations, and bring back richer returns!

Other denominations, we rejoice to admit and bear witness, are sincerely and equally interested in the promotion of virtue and piety, but we claim pre-eminence over all in the love and thirst for truth. The fact that we alone have avoided the formation of a creed, or the construction of a complete system of doctrine, and act upon the assured faith that there is more truth yet to be broken from the word of God, entitles us to a position in front of all other denominations in this respect. We believe that, upon the whole and in the end, a moral influence will proceed from truth upon character, and that the greater the light that shines upon the mind, the purer and holier will be the affections of the heart. We love truth, and seek more and more of it, because we regard it as a means of righteousness and an instrument of redemption. We love it, too, for itself. Having been encouraged to inquire we take delight in investigation. As a body, the Unitarian denomination, as liberal Christians, ask for, and will be satisfied with nothing less than, a learned and studious ministry. All other sects, too, demand of us to patronize and sustain the interests of theological literature. They look to us to take the lead in the removal of error and the discovery of truth, and although superficial bigots among them may denounce us for all that we do, to this end, there are multitudes who, in their hearts, cordially thank us for opening a way and clearing a passage, through which they can follow at a safe distance.

Unless, therefore, we liberally and effectually cherish and enlarge the means of theological education, and bear ever higher and higher aloft the standard of Christian learning, we shall be false to our privileges and opportunities, we shall fail to meet the demands of the Church at large and thereby be degraded from the front rank in the general progress, and we shall disappoint, dissatisfy, and alienate our own congregations, and leave them a prey to fanaticism and superstition, or to vain and infidel speculations.

The following is the passage from Dr. Lamson's Address.

'After all, the standing and permanency of a denomination are determined, more than many are aware, by its theology. By the depth of its researches, its learning, its original and profound criticism, its exposition and defence of great truths, by the thorough and scholarly articles of its reviews, by the treatises it sends forth, of a character to stir the deep fountains of thought in the community, it commands the respect of other sects and of the world.*

I know that there are other qualities which give to sects prosperity and extension, at least for a time, as great ardor of feeling, an exciting style of address, missionary zeal, and whatever appeals powerfully to the imagination or the sensibility, and especially to the religious or mystical element of the soul. But many of these sects speedily melt away and become extinct, or if they survive they soon begin to turn an eye of favor on theology. There is no surer token that a sect is elevating itself and acquiring importance than the attention it bestows on critical and theological science and the facilities it furnishes for its attainment; and when a denomination which has heretofore taken the lead in these, begins, in the world's opinion, to occupy a subordinate place, its comparative weight and influence among the sects are on the decline. Whatever be its aesthetic or mere literary culture, or its ethics, it soon comes to be visible that in what constitutes the muscle and nerve of a denomination it is deficient, and if it would regain what it has lost, it must return to severer forms of thought and higher studies. It must foster theology in the widest sense of the term.

And has our denomination, I would ask, in conclusion, for the last few years, been doing, and is it now doing, what it should for theology? It may feel in part what it has owed and must owe to its theologians, but is it doing what it ought to rear them? I alluded, near the commencement of this address, to the little encouragement which has seemed to be afforded to the prosecution of the higher studies in theology among us, and the difficulties to be encountered by the student. I will conclude with a slight reference to the history of our theological School, the neglected child of the denomination. Our community is a liberal one, but its liberality does not flow copiously in this channel. Whether from dread of sectarianism, from tenderness to old Alma Mater, who must be supposed to look somewhat askance on this reputed heretic member of her family, or from some other cause, the wants of the School, viewed as a nursery of theologians, have been scantily supplied, and I suppose that I am only uttering the common sentiment of those best qualified to judge on the subject, when I say that from no fault of those within it, whether teacher or pupil, but from the cause just stated,—the want of a proper interest on the part of the religious public, whose opinions it represents,—it is not occupying a position exactly which is worthy of the denomination, or corresponds to the enlarged ideas of its founders, or which the advance made by other sects, and the demands of the age render desirable.

Allow me to state two or three simple facts. Twenty six years nearly have now passed away since the adoption of the 'Constitution and Rules of the Theological Seminary in the University.' By this instrument the 'Theological Department, or Faculty of Theology in the University,' as it is called, is made to consist of six Professors. Three of these, the Alford Professor of 'Natural Religion and Moral Philosophy,' then Professor Frisbie, the Hollis Professor of Divinity, and the 'Hancock Professor of Hebrew and other Oriental languages,' it is true, did not belong exclusively to the theological School, yet they had distinct duties assigned them in it, corresponding to the character of their several professorships. Besides these, three other professorships were erected,—one of 'Sacred Literature,' or the 'Criticism and Interpretation of the Scriptures;' one of 'Pastoral Theology,' and one of 'Sacred and Ecclesiastical History, including Jewish Antiquities and Church Order.' The first of these was filled immediately by the first Dexter Professor, the second was filled ten years afterwards, and the third, though it covers several of the great topics of the day, among which are 'Historical Christianity,' and the 'Church,'—ground occupied by the Romanist, the Puseyite, and the disciples of Strauss,—still, after the lapse of twenty six years, remains vacant.—Meanwhile, the Alford Professor has ceased to hold relations with the theological School, the College has no Divinity Professor, and the duties originally distributed among the whole six are now required to be performed by two, who have other duties assigned them in addition.—Thus, after the expiration of more than a quarter of a century, not only have the noble and far-reaching views of the founders of the School not been carried into effect, but in the particulars just mentioned, the School has been retrograde.

During the period specified, theological inquiry and speculation have been active beyond former example, opinions have been brought into violent conflict in every part of Christendom, and sects around us have been rapidly advancing in the means of theological culture.†

This is not as it should be; not that we view with regret the progress made by other sects. We rejoice in the evidence of such progress which is spread before us. But we witness with pain the little comparatively, which is doing by our own to meet the growing demands of the times, and keep pace with our fellow believers, who differ from us in their exposition of Christian doctrines. We are unwilling that our denomination should fall behind in regard to a supply of the means of theological education and scholarly criticism. For the best public theological library, so far certainly as modern publications are concerned, we must now go beyond the boundaries of our denomination. If, in this respect, and in the value of their theological literature, other sects have made advances disproportionate to those of our own, the fact certainly should awaken serious thought.—It should lead to the inquiry, whether we are continuing true to our position and profession; whether, having given—the impulse to critical studies,—for of metaphysical theology I do not now speak,—we ought to allow ourselves to be outstripped in any respect in the provision which is made for their thorough and successful prosecution.

One of the two great requisites to give an impulse to theological studies in our denomination, as it seems to me, is an extensive and well-chosen theological library, which will enable our theologians and critics to push their researches beyond the very narrow limits, which now confine them from want of books, for which they must at present send across the Atlantic, and which no private means can procure to the extent to which they are needed. The other is to put the theological School on something like the footing contemplated in 1819, but to which the poverty of the institution has hitherto been an insuperable obstacle. The effect would be not only to give to the institution additional claims to confidence and respect, but what is more, it would bring theology into repute by showing the determination of the denomination to honor and cherish it, and revive the prostrate or sinking hopes of the friends of the science. The augmented advantages and facilities the School would offer to a really thorough course of theological study would attract students to the spot, and the Professorial chairs, which must from time to time be filled from the ranks of the ministry, would excite the ambition of the younger portion of our religious teachers, whose tastes might lead them to select the walks of theology, and a new and brighter era would soon dawn. But this is not the time nor the place to enter into any discussions respecting the organization of the School, some of which are soon to take place elsewhere, nor are the friends of the institution and friends of theology, perhaps, as yet prepared to say what, under existing exigencies, can or should be done, however desirable some change in the external relations of the School, as well as some augmentation of its internal means, may appear.‡

I have said something in reply to the question, of what use are theology and theologians? Theologians,—is it still asked, what real influence do they exert, and what place do they occupy in the world's history? History itself must answer the question. The great names in the church,—names which have left a memory, still familiar as household words to the student of the past,—are the names of its theologians. Such were the old fathers, and such scattered along the track of eighteen hundred years have been all those whose lives have formed an epoch in the developement of Christian doctrines. The theologians have been, to use Hallam's words, the 'builders,' erectors of mansions for others to dwell in. Who have so ruled the Christian world as Athanasius and Augustine, the theologians and thinkers? The only names which won immortality in the mediaeval ages are those of theologians, men of powerful intellect and subtle thought. And if we come down to a more recent period, Erasmus is no mean name in theology, and the influence he exerted over the mind of the age was greater than many can imagine. Luther was compelled to invest himself with the armor of theological learning, such as he could hastily acquire, before he conquered. And were not Melancthon, and Zwingle, and Calvin theologians? These are they who have shaped men's opinions,—been 'builders' of mansions. If we turn to a different quarter, what results were wrought by the liberal theologians of Holland! Grotius still shines a bright star in the upper sky, nor is Le Clerc forgotten. Such men as Descartes have not lived in vain for theology any more than for metaphysics. America has had her Edwards, and continental Europe her Leibnitz, her Spinoza, her Strauss and others, who have agitated or troubled the wells of theology, and have left, or will leave, footprints 'on the sands of time.' If some have done evil, and led the world astray, there is more need of others to bring it back from its wanderings. We must have men of strength and stature to war with the Titans.

What influence have theologians! The history of Christian doctrine in different ages of the church is but the history of the mind and thoughts of its theologians. They have developed and moulded it, and given it a voice, and through them it has passed into the popular belief. If their influence is not now what it once was, because modern intellect has opened to itself other fields of inquiry and labor, and theology no longer sits a divinity sole and absolute in the world, still is not their power wholly gone, and as the age is returning to the discussion of theological topics, there is a growing need of them, and the sect which would be just to itself, to its age, to mankind and to truth, must be just to theology.

* The Polish Brethren were great neither in wealth nor numbers, but by the largeness of their views, the acuteness and force of their criticisms, and stores of theological science, they secured a name and memory which have been denied to larger and more affluent sects, and their *Bibliotheca* still holds its place on the shelves of every well furnished theological library, and the germs of a large portion of the best modern criticism are found in its pages.

† The Theological Seminary at Andover has five professors, and two of our Episcopal Seminaries the same number. One of our Presbyterian Seminaries has six; the Theological Institution at Newton, and twelve of our other theological seminaries have each, three; six of them, four; Cambridge, with some nine or ten others, has only two. In Germany, ten or a dozen theological professors are not thought too many to be attached to a single institution. The University of Halle has eleven, that of Berlin thirteen. The thirty eight theological seminaries in the United States have one hundred and five professors, giving an average of nearly three to each. Cambridge, therefore, falls below the average.

‡ The proposition to sever the Divinity School from the College is to be discussed in the Board of Overseers during its next winter sessions. If the separation takes place, a re-organization of the School, in part at least, will be necessary, for which the friends of Liberal Christianity should be prepared. It may be deprived of a portion of the funds, the proceeds of which it now enjoys; this loss must be, in some way, made up to it. The School must be sustained, and that it will be, no one who is acquainted with the disposition and resources of the denomination, can for a moment doubt.

IVORY CRUCIFIX.

This wonderful work of human art is at present exhibited in this city. It was carved out of a block of ivory, about three feet long and fourteen inches in diameter. It is the product not of experience, or practice, but of religious enthusiam, the hands obeying the impulse of an earnest mind, and fashioning a work after a pattern kept clear and bright before the fervent vision of an absorbed soul.

'From this substance, which could with difficulty be *cut* but slowly etched and scraped away, the crucified Christ was to be wrought. The account which the monk of St. Nicholas gave of his long labor up to the time Mr. L. entered his unfrequented cloister, was simple and affecting. He knew nothing, by practice, of the shaping of images; he had never wrought upon a piece of ivory in his life. But he thought the dear Lord and gracious Mary-Mother would aid him in so holy a labor. He would be *inspired* to make it a divine work. And suddenly, he said, the inspiration came—*like a thought*. A *vision* sprung up *within him*—(he did not know that thus the ideal always arises to genius!) He saw Christ on the cross—*dead*. It never could pass away from him, and he knew it was sent to him for the holy image he must make. Always, therefore, day and night, he prayed before that crucified vision in his soul, while he began confidently to give it form from the hard beam of ivory that lay constantly before him. It became to him a work of devotion and sublime hope. If he could but make it superior to any other such representation in the world, Mary, and the son of Mary, and the sacred Angels, would perhaps give him a higher place among the blessed! and it was with him a work of penance. Often, he said, his thoughts wandered away from the divine image into the world; then he would bow himself before the form he was shaping, with sighs and tears; and his penance was, to continue his prayers and his slow labors, without food, or drink, or sleep, for 20 or 30 hours at once, deep through the night, till the day-break looked into his cell. On such occasions, he saw, sometimes, a miraculous glory encircling the head of the figure as he worked upon it!—(a natural effect of his solitary lamp upon a vision fevered by intense straining,)

* * * * *

Certainly the figure, as it now exists, is an extraordinary work—equally in conception and execution. The ideal seems to have been the Saviour at the moment *after* death, but before the agonized expression had left the divine form—an ideal we do not remember ever to have seen represented. The first great impression emanates to the beholder from the entire appearance of the frame as it hangs upon the cross, distended with the immortal pains that have hardly departed. The exactness of detail, and the wonderful effect of the whole combined are truly astonishing. The anatomical structure, to the most experienced eyes that have scrutinized it, is found perfect. The delicate veins are seen coursing under the skin, as in the living model, while every muscle is sloped to its termination with an exactness and naturalness that seems almost miraculous. Not the the slightest particular effect, moreover, that would result in a body hanging in so unnatural a position—as the great protrusion of the chest, the unusual distention of the chords of the arms—even to the gathering of the flesh above the nails in the hands and feet, by the weight resting upon them—fails to appear in distinct execution. But the triumph of the work is in the face of the Redeemer. The characteristics there presented can never be once seen and forgotten; and with prolonged study they appear the more remarkable. The lineaments, slightly bolder than the usual Grecian, and beautiful in the extreme—the wonderful union in the features, of manly massiveness and exquisite womanish delicacy—the contrast, above all, of intellectual agony, knit into the brows and frozen upon the lofty forehead, with the sublime composure of sweet and calm resignation that sleeps around the almost feminine mouth—are a combination which could belong to no human countenance, which we have never seen idealized in any work of art, and such alone as could arise from the great conception of the Son of Deity, who had been able to feel a deep joy in dying by an infinite torture.

It will appear extraordinary that a solitary person, who had previously no anatomical models, fashioned no images, should suddenly be able to achieve so triumphant an effort of art. But if we do not believe, with the earnest monk, in Heavenly impulse in such cases, we may remember another inspiration—the power which arises from strong native faculties and a constantly excited, resolute and expectant spirit, concentrated together on a single absorbing object. This is, in fact, simply the inspiration of genius, whose wonderful achievements always come unlooked for.'

For the Register.

BIBLIOTHECA SACRA.

MY DEAR SIR,—In looking over the November number of the Bibliotheca Sacra, we were struck with an article on the Resurrection of the Body, a subject upon which Professor Bush's 'Anastasis,' and lectures upon the nature of the soul, have excited some interest. With a certain sect of Christian believers, this is an important doctrine, and as such has been contended for with considerable earnestness. If its Scriptural authority can be fairly disproved, a whole system of Biblical interpretation, and an entire theory of eschatology, are well nigh overthrown; certain notions too, now very generally held concerning the soul, must be abandoned. We should therefore, in a defender of so important a question, expect the greatest fairness of statement.

The Bibliotheca Sacra is perhaps the first Theological Review in this country; conducted by gentlemen of distinguished abilities and high reputation as scholars. We are the more surprised at finding in any of its numbers so 'curious a jumble of things contradictious' as this article contains. It undertakes to silence, if not to refute entirely the philosophical arguments commonly urged against the doctrine of the resurrection of the body. This is all very well, provided it be done fairly, and within its proper limits. But the writer commences his article with a very singular assertion. We have seldom met with a cooler setting aside of a notorious fact, or a more quiet assumption of infallibility. The first sentence reads thus; "That the bodies of the dead shall at some future time be raised to life, is the obvious doctrine of the Scriptures. This is conceded by all men whether Christian or infidel.' And in another passage he says, 'It will not be denied, that the Scriptures taken in the sense most obvious to candid and well informed men, do teach the doctrine of the resurrection of the body.' Similar statements throughout the article, show how useless it would be to insist upon a definition of terms here. The writer's meaning, however, cannot be mistaken. He asserts that this doctrine is universally allowed to be contained in the Scriptures. That this is untrue in fact, every one knows. He either consciously affirms what is wholly false, or he would intimate that they who deny the Scriptural authority for the doctrine, do it dishonestly. If neither of these be the alternative, then he is ignorant of the subject he is discussing, and of the state of opinions concerning it. He implies, moreover, that the man who will not allow that this doctrine is contained in the Scriptures, is worse than an Infidel. Truly, if this were pronounced 'ex cathedra,' Prof. Bush and some others might feel uncomfortably. But ours is not an age of infallibility; and we know that some men have curious notions about Christianity and infidelity, which may be entertained without exciting envy.

This assumption, however, is a slight fault in the article before us. On the same page is a much graver, we wish we could say a much less frequent error. The writer either misunderstands or misinterprets, the entire grounds and motives of those who reject the doctrine in question. Nor is this all. His misstatement extends to the fundamental principles of a very numerous body of Christians. He would have his reader infer, that there is a large body of men calling themselves believers, who professedly place reason above Revelation. His words are as follows: 'Some, however, maintain that the doctrine cannot possibly be true; and hence they infer that the Scriptures which teach it cannot be from God. Others again, deny the truth of the doctrine, but instead of rejecting the Scriptures, maintain that on this subject, their obvious meaning must be rejected, &c.' Here is a double charge—First, that a certain class of professed believers reject the Scriptures on account of their containing this doctrine,—and second, that another class act dishonestly in seeking to reconcile reason with Scripture. And we must *infer* that *all* who reject the doctrine, reject it on one of these two grounds. Now, the whole of this, is utterly false. We never heard of any class of men, who either denied or wrested the Scriptures, on any such ground, or for any such motives. The philosophical objections to the doctrine were *not* brought forward to disprove the Bible teaching. No sect, whose numbers entitle it to such a notice, can be charged with this. No seriously minded student, or candid thinker, can be charged with this. The philosophical arguments were neither the first nor the most important. But when it had been shown over and over again, that the Scriptures contained no such doctrine, it was surely allowable to show that Scripture and 'Reason united on this point, as they must and will on all points. It is no excuse for the writer that this misstatement was essential to his argument. Justice and candor are too precious to be so carelessly violated. The two points we have remarked upon are sufficient to overthrow the reasoning of this article, which is purely negative. In defence of a favorite doctrine, the writer has set up a man of straw, at which he thrashes away, as manfully as did ever a little Oliver Proudfoot at his wooden Soldan, with rather less success however, than Oliver met with, the great recommendation of whose Soldan was, that it never *hit back*; whereas, this gentleman is foiled completely by his own reasonings. We had intended to have remarked in passing, upon the state of logic in the remainder of the article. But when the first half page contains such gross mistakes—to say the least of them—the writer's strange confusions of thought in other matters, and his wondrous speech concerning personal identity, constituent particles, principles of union, and bodies of gas, may be passed by unnoticed.

Yours most truly, ALETHES.

For the Register.

HONORARY TITLES.

DEAR SIR,—I was much gratified by a perusal of the two last communications in the Register upon the subject of 'Doctor of Divinity.' With your permission I would ask whether the title of 'Reverend' as applied to men is not ridiculous!

We are sometimes told that the *dignity* of the office which a minister fills requires some high sounding title.

Not so thought the early Christians—we read in the most ancient Christian writings that Peter, John, Paul and others, did not think it necessary for the right appreciation of their *dignity* to be called Reverend. Without this title, their dignity was never doubted by the faithful. Are our times so degenerate, that a title as unmeaning as it is absurd, must be hitched upon a man's name in order to secure for him the confidence or the respect of the community!

I trust, Mr. Editor, that the time is coming, when men will be willing to serve their fellows without assuming or even permitting themselves to be called Reverend—Honorable—Esquire—Excellency, &c. I have often been amused when reading over a list of names appended to some religious document to observe how carefully the 'Hon.' and the 'Esq.' have been affixed as if the great of this earth can give dignity to the cause. I hope, sir, that these anti-Scriptural, these foolish titles, will be discarded by a sect whose motto is progress, love and brotherhood.

Yours, JAMES.

For the Register.

DEDICATION.

The new and beautiful Church erected by the First Congregational Society in Bridgewater, was dedicated on the 19th inst., with appropriate solemnities. The services, which were listened to by a large and attentive audience were as follows:—Introductoty Prayer by Rev. Mr. Briggs of Plymouth. Reading of Scriptures by Rev. Mr. Russel of Hingham. Prayer of Dedication by Rev. Mr. Richardson of Hingham. Sermon by the Pastor, Rev. Mr. Bradford. Concluding prayer by Rev. Mr. Hodges of Cambridge. The Sermon was from Haggai ii. 7. 'And I will fill this house with glory, saith the Lord of hosts.' We will not attempt an analysis of it. It is sufficient to say that it was appropriate, evangelical and impressive. There was one thought of peculiar pertinency and force—that no greater glory can fill a Church than a goodly assembly of serious and earnest worshippers. The Concluding Prayer was expressed in feeling sentiments of devotion, and gave evidence that affecting recollections rose in the mind of him, who offered it, having several years sustained a pastoral relation to that people. The singing, (two original hymns and anthems) was in good taste and added much interest to the occasion.

The house, which cost about $9,000 is a fine specimen of modern architecture. Its materials, style and furniture, are all such as to render it suited to its holy purpose and use. It may be justly regarded a noble monument of the Christian spirit and liberality, which reared it. We congratulate that large and ancient Society in being permitted to witness in its completion the happy result of their united purpose and fervent wishes. May they and their devoted Pastor find their communion sweet in their new spiritual home, and may there be abundantly diffused therein all holy influences so that it may be said of it as of Zion of old, 'this and that man was born here.' P. S.

NEW PUBLICATIONS.

I. An Address delivered before the Boston Mercantile Library Association of the 25th Anniversary, Oct. 15, 1845. By Robert C. Winthrop.

Circumstances early conspired to concentrate the public interest, favor, and confidence upon the distinguished author of this discourse, and he has retained and increased them continually. As the representative of this district in the Congress of the United States, and whenever called out on public occasions, he strengthens the attachment and respect of the people to the name he bears. In this Address he sustains his high character as a scholar and orator. We should be glad to quote more largely from it, but our limits restrain us to the following extracts.

'Yes, Mr. President, it is Commerce which is fast exorcising the fell spirit of war from nations which it has so long been tearing and rending. The merchant may, indeed, almost be seen at this moment summoning the rulers of the earth to his counting desk, and putting them under bonds to keep the peace! Upon what do we ourselves rely, to counteract the influence of the close approximation of yonder flaming planet to our sphere! Let me rather say, (for it is not in our stars, but in ourselves, that we are to look for the causes which have brought the apprehensions of war once more home to our hearts), upon what do we rely, to save us from the bloody arbitrement of questions of mere territory and boundary, into which our own arbitrary and ambitious views would plunge us! To what do we look to prevent a protracted strife with Mexico, if not to arrest even the outbreak of hostilities—but to the unwillingness of the great commercial powers, that the trade of the West Indies and of the Gulf should be interrupted! Why is it so confidently pronounced, that Great Britain will never go to war with the United States for Oregon! Why, but that trade has created such a Siamese ligament between the two countries, that every blow upon us would be but as a blow of the right arm upon the left. Why, but that in the smoke-pipe of every Steamer which brings her merchandize to our ports, we see a *calumet of Peace*, which her warchiefs dare not extinguish. Commerce has, indeed, almost realized ideas which the poet, in his wildest fancies, assumed as the very standard of impossibility. We may not 'charm ache with air, or agony with words;' but may we not 'fetter strong madness with a *cotton* thread!' Yes, that little fibre, which was not known as a product of the North American soil, when our old colonial union with Great Britain was dissolved, has already been spun by the ocean-moved powerloom of international commerce, into a thread which may fetter forever the strong madness of war!'

* * * * * * *

'At the doctrine which would excommunicate commerce from the pale of Christianity, we should embrace the far more fatal doctrine, which should regard the principles of Christianity as having no place, and no authority in the pursuits of commerce! The commercial spirit has rendered noble service to mankind. Its influence in promoting domestic order, in stimulating individual industry, in establishing and developing the great principle of *the division of labor*—its appropriation of the surplus products of all mechanical and all agricultural industry for its cargoes—its demand upon the highest exercise of invention and skill for its vehicles—its appeal to the sublimest science for its guidance over the deep—its imperative requisition of the strictest public faith and private integrity—its indirect, but not less powerful operation in diffusing knowledge, civilization and freedom over the world—all conspire with that noble conquest over the spirit of war which I have described, in commending it to the gratitude of man, and in stamping it with the crown-work of a divinely appointed instrument for good. As long as the existing state of humanity is unchanged—as long as man is bound to man by wants, and weaknesses, and mutual dependencies, the voice which would cast out this spirit, will come from the cloistered cells of superstition, and not from the temples of a true religion. But that it requires to be tempered, and chastened, and refined, and elevated, and purified, and Christianized, examples gross as earth, and glaring as the sun, exhort us on every side.'

* * * * * *

There is another strain upon the commercial spirit, of even deeper dye. I need not, in this presence, do more than name the African slave trade. Gentlemen, this flagitious traffic is still extensively prosecuted. Recent debates in the British Parliament would seem to show that it has of late been largely increased; and that the number of slaves now annually taken from the coast of Africa, is more than twice as great as it was at the commencement of the present century. Recent developements at Brazil, too, would seem to implicate our own American, and even our own New England commerce, in "the deep damnation of this taking off." It is, certainly, quite too well understood, that American vessels, sailing under the American flag, are the favorite vehicles of the slave trader. No force of language, no array of epithets, can add to the sense of shame and humiliation which the simplest statement of such facts must excite in every true American heart.

Gentlemen, we naturally look to the organized forces of our National Government to suppress these abuses of our shipping and our flag, and we all rejoice in the recent negotiation of a treaty, in the highest degree honorable to our great Massachusett statesman, by which their suppression will be faciliated. But neither the combined natives of Great Britain and the United States, nor of the world, can accomplish this work without aid. The co-operation of commercial men; the general combination and *conspiracy*, if I may so speak, of all who go down to the sea in ships, or are in any degree connected with business on the great waters,—the merchants and the merchants' clerks, the consignors and consignees, the captains, the supercargoes, the mates and the common sailors alike;—this must come in aid of our armed squadrons, or the slave trade will still leave stain upon commerce, which "not all great Neptune's ocean will wash clean," but which will rather "the multitudinous seas incarnardine!" If an New England or an American vessel be concerned in that traffic, there should be at least no Boston breast, and no Massachusetts breast, capable of containing the guilty secret. The commercial character, the moral character, of our City and our Commonwealth should be vindicated on such an occasion, as they were just two hundred years ago, when one Thomas Keyser and one James Smith, (the latter a member of the church of Boston,) first involved these colonies in the iniquity of participating in the slave trade; and when under the lead of Richard Saltonstall, (the ancestor of the late honored and lamented Leverett Saltonstall,) a cry was raised against them as malefactors and and murderers—a cry which could not be hushed, until the culprits had been "laid hold on," and their wretched victims wrested from their clutches and remitted to their native shore. I charge you, young men, to commit yourselves early to the cause, and to make it a principle of your association, not merely that you will never participate directly or indirectly in such an ignominious traffic,—but that you will omit no opportunity which either any effort or any accident in after life may afford you, of exposing any one who may be concerned in it, to the public scorn, and legal chastisement which they so richly merit.'

II. A Poem, delivered before the Mercantile Library Association, at their 25th Anniversary, Oct. 15, 1845, by R. C. Waterston. Boston: T. R. Marvin. 24 Congress Street. 1845.

This poem, which is printed in the same pamphlet with Mr. Winthrop's Address, is issued also in a separate form, and will be read with interest by the numerous friends of the author. It adds another to the valuable contributions which Mr. Waterston, has already made to the improvement and gratification of the community. Near the close of the poem, a just tribute is paid to the eminent merchants, who have consecrated the names of Perkins, Appleton and Lawrence to the cause of philanthropy and identified them with the welfare of the public. On the 18th page, we find the following beautiful allusion to Charles Sprague.

'May not our land be termed enchanted ground,
Where, on Bank-bills, a Poet's name is found?
Where Poet's notes may pass for notes of hand,
And valued good long as the Globe shall stand?
The world can never quench that kindling fire,
Or break one string of that immortal lyre,
Sweet and more sweet its melting strains shall rise,
Till his rapt spirit seeks its native skies!'

We know not any instance in which the spirit of the Pilgrim Fathers has been summoned back to life in such trumpet tones as the following.

'The SOUL—its immortality—its worth!
Is it not this—which even Now—calls forth
Divine Philanthropy—o'er all the earth?

Is it not this which prompts to deeds of love
Seeks haunts of wo, and speaks of heaven above?
Which hastens forth, mid Famine and Despair,
And makes lone Want the object of its care?
Is it not this, which stings the heart with pain,
To see the Captive crushed beneath his chain?
Is it not this, which nerves the soul with might,
To vanquish Wrong—and vindicate the Right?
Which through the world now calls on Age and Youth,
Boldly to plead for Freedom and for Truth!
Which here, and now,
Beams from each eye, and kindles on each brow!

The spirit of the Pilgrims,
Is spreading o'er the earth,
And millions now point to the land,
Where Freedom had her birth:—
Hark!—hear ye not the earnest cry
That peals o'er every wave?—
'God above,
In thy love
O liberate the slave!'

Ye heard of trampled Poland,
And of her sons in chains,
And noble thoughts flashed through your minds,
And fire flowed through your veins!
Then wherefore hear ye not the cry,
That breaks o'er land and sea?—
'On each plain,
Rend each chain,
And set the captive free!'

O think ye that our Fathers,
(That noble Patriot band,)
Could now look down, with kindling joy,
And smile upon the land?
Or would a trumpet-tone go forth,
And ring from shore to shore,
'All who stand,
In this land,
Shall be free forever more!'

Great God, inspire thy children,
And make thy creatures just,
That every galling chain may fall,
And crumble into dust!
That not one soul throughout the land
Our Fathers died to save,
May again,
By fellow-men,
Be branded as a slave!'

III. The Philosophy of Mystery, by Walter Cooper Dendy, Fellow and Honorary Librarian of the Medical Society of London, &c. New York. Harper & Brothers.

We have received this work from Saxton and Kelt. It is a collection of all the extraordinary phenomena, in the form of wonders and supposed supernatural manifestations and circumstances, which have contributed to the marvellous, and afforded food for superstitious fancies, since the world began, such as apparitions, spectres, fantasies, illusions, dreams, demonology, night-mare, somniloquence, somnambulism, reverie, trance and mesmerism. Perhaps the bringing together such a mass of fables, and wonders, may have the good effect of making men realize their liability to delusions of the imagination and the senses, and at the same time produce a salutary impression of the actual mysteries which lie beyond the reach, as yet, of our philosophy and science.

IV. The Moral Teacher: Designed as a Class Book for the Common Schools in the United States of America. By a Clergyman.

This book written by a *gentleman* whose former productions have secured the public patronage and general commendation, Rev. Mr. Muzzey of Cambridge-port, is designed for the higher classes in Sunday Schools and it has already been introduced into many of those schools where it has given great satisfaction. Sold by Crosby & Nichols.

V. Messrs. Jordan & Wiley have the last Nos. of Smith's Weekly Volume a work that compares well in useful and valuable matter with the lighter Monthly Magazines.

They also issue for the Massachusetts State Anti-Texas Committeee, The Free State Rally a weekly paper of a small size containing facts and arguments on that subject.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

DIVISION OF THE GREAT SECTS UPON SLAVERY.

The excitement and animosity awakened by the recent introduction of the Slavery question as an apple of discord into the sectarian denominations of the country are becoming more and more violent every day.

The recent expulsion of Rev. Mr. Graham from the Cincinnati Presbytery for his views on this subject is producing a violent controversy in the Presbyterian Church. The following extract from a Southern Methodist paper shows the tone and temper with which the strife is conducted in that denomination.

'What do Wesleyans provide for their Colored Members in the South? Nothing: THEY HAVE DONE THERE: not a single society have they planted there as a means of preaching the Gospel to the Colored man! So far as they are concerned, the Colored man in the South may live and die in his sins; be rampant in his villainy, and rot in his guilt; be as ignorant, as the corn he hoes, of the existence of OUR FATHER, OUR SAVIOR, OUR SANCTIFIER; and and both he

'We are ministers of a gospel whose Author command it to be preached in *all the world*; but as our peculiarities anchor us on this side, you may go to the devil, unless those wicked Methodist Protestants there, who esteem the *salvation of your souls* more than they esteem *our peculiarities*, choose to preach to you; and if they do, we will denounce them as Pro-Slavery and unworthy of Christian Communion!'

Let it also be admitted by the Wesleyans, that we are a *unit* as to certain fundamental principles; but, upon the Slavery question, we are *not a unit*: our Constitution distributes to each Annual Conference, EXCLUSIVE authority in the case. By not being a *unit* on this point, our Ministers can traverse the whole country, preaching 'Salvation from *hell* in Jesus' name:' while the Wesleyans are limited to the FREE STATES *emancipating slaves where there are none!*

INCONSISTENCY OF PROTESTANT CREEDS.

CONFERENCE AT LIVERPOOL. We recently published the call for a meeting to be held at Liverpool, for the purposes of Christian Union. The meeting was held on the 2d ult., and was attended by a number of distinguished clergymen, from the Free Church of Scotland, United Secession, Reformed Presbyterian, Original Seceders, Scottish Congregationalists, Wesleyan Methodists, Baptists, Irish Presbyterians, English Presbyterians, and Episcopalians. Among the latter were Baptist Noel and Mr. Bickersteth, although the Episcopalians generally discountenaced the meeting. The object was not a *scheme* for visible union by mutual concession, but friendly conference among evangelical Protestants, and, on the basis of those great cardinal truths in which they were agreed, united action in promoting the cause of Evangelical Christianity. The meeting was one of deep and thrilling interest, and although its results are not yet fully made public, it was understood that with entire unanimity they adopted the following basis of union:

This combination of the various *orthodox* sects, as usual, went to work in *the* first place to construct a CREED of *which* there were 8 articles. These first *seven* were as follows:

1. The *Divine* inspiration and authority of the Holy Scriptures.
2. The doctrine of the Trinity.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation and atonement of the Lord Jesus Christ.
5. Justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The Divine ordinance of the Christian ministry, and the perpetuity and authority of the sacraments of Baptism and the Lord's Supper.

The 8th and last was—

The right of PRIVATE JUDGMENT in the interpretation of the Holy Scriptures!!

BIGOTRY REBUKED.

One great benefit arising from the American Revolution, is our Constitutional right of Conscience; the full liberty to worship God according to each man's own views of the divine nature and will. Hence, ours is, essentially, a Protestant Country; the very Papists themselves, and we must use the term with kind and respectful feeling and intention—the very Papists themselves, in this country, are practically Protestant; they being compelled, according to the Law and Spirit of the land, to acknowledge the Right of individual Judgment in matters of Religion, notwithstanding their Creed, and numerous lectures and writings against it.

And in this consists the true difference between Popery and Protestantism. The former denies to man the right of Individual Judgment in religion, and brings him bending and prostrate to the toe of the Pope, as the *duty* of a man, even though *he be* of greatest strength of intellect, *profoundest* piety and learning, with God's Bible in his hand, and as competent to understand it as any Pope that ever sat in the Chair of St. Peter: but the latter, Protestantism, teaches man that he is responsible to God, *puts* the Bible in his hands, and points him to the throne of Grace, where he may obtain mercy and find grace to help him in time of need.

But we grieve to know, that while Papists are found to be sometimes Protestant in practice, where circumstances compel, Protestants are sometimes Papal in *their* practice where circumstances allow: and they ought to be ashamed of it: they should clear themselves of such pitiful inconsistency. The anecdote below adds evidence to what we might expect from THE Church, if she had *the law of us*, as some express themselves.

PATRICK HENRY.

We find in the Baptist Register the following; and, to us, it is new. It appears that, soon after Henry's noted case of 'Tobacco and the Perservers,' as it was sometimes called, he heard of a case of oppression for conscience' sake. The English church, having been established by law in Virginia, became, as all such establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this system of conversion, three Baptist clergymen had been indicted, at Fredericksburg, for preaching the gospel of the Son of God contrary to the statute. Henry, hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all present save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar until the reading was finished, and the King's attorney had concluded some remarks in defence of the prosecution, when he arose, reached out his hand for the paper, and, without more ceremony, proceeded with the following speech:

'May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the King's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three innofensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read! Did I hear distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for misdemeanor, are charged with—what!' and continuing in a low solemn, heavy tone, 'preaching the gospel of the Son of God!' Pausing amidst the most profound silence and breathless astonishment, he slowly waved the paper three times round his head, when, lifting his hands and eyes to heaven, he exclaimed, '*Great God!*' The exclamation—the burst of feeling from the audience—were all overpowering. Mr. Henry resumed:

'May it please your worships: in a day like this—when truth is about to burst her fetters—when mankind are about to be aroused to claim their natural inalienable rights—when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, are about to be discovered—at such a period, when liberty—liberty of conscience—is about to awake from her slumberings, and inquire into the reason of such charges as I find here exhibited here to-day in this indictment!' Another fearful pause, while the speaker alternately cast his sharp piercing eyes on the court and the prisoners: 'If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God! Great God!' Another long pause, while he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech: 'May it please your worships: there are periods in this history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand—becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his letters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlements in these American wilds—for liberty—for civil and religious liberty—for liberty of conscience to worship their Creator according to their own conceptions of Heaven's revealed will—from the moment they placed their feet upon the American continent, and, in the deeply imbedded forest, sought an asylum from prosecution and tyranny,—from that moment, despotism was crushed—the fetters of darkness was broken, and heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain were all their sufferings and bloodshed to subjugate this New World, if we, their offsprings must still be oppressed and prosecuted. But, may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, for preaching the gospel of the Saviour to Adam's fallen race.' And in tones of thunder, he exclaimed: '*What law have they violated?*' While for the third time, in a low dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallied and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; while the judge in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration, 'sheriff discharge those men.' [Buffalo Pilot.

WOULD THE ORTHODOX CORDIALLY SUSTAIN A STATE COLLEGE UPON LIBERAL PRINCIPLES?

This question receives an answer in the manner in which President Woods is persecuted by them, for no other cause than his superiority to narrow sectarian ideas. The following article from a Maine paper illustrates the *spirit in* which he is assailed.

BOWDOIN COULGE. It is well known that the Editor of the Christian Mirror, Rev. Asa Cummings, was not in favor of the election of Dr. Woods to the Presidency of Bowdoin College; and from the appearance of his paper, it is evident enough that he is none too friendly to him or the College even, since his election. Consequently we have sometimes seen insinuations in the Mirror that Dr. W. is an Episcopalian, a Puseyite, (half Catholic;) that he is a doubtful friend of Temperance, that the students are not under safe moral influences there, &c.—all of which, we suppose, are designed to make Dr. W. unpopular and drive him away. The truth is Dr. W. is orthodox enough; but he is an *independent* sort of man; he *will* think for himself, and speak for himself—or (what is worse) *refuse* to speak when bidden to utter himself in favor of certain orthodox leaders.

Lately the Mirror had an article which went to say that Bowdoin College is running down—that the number of freshmen lately entered is much smaller than the average for some years—parents dare not send their children to Bowdoin College—intemperance prevails there; whilst *Amherst*, the real true blue orthodox College, where the Faculty train well in orthodox traces, has nearly one half above the average. And the Washingtonian Journal, also edited by an orthodox man, who belongs to the same church Mr. Cummings does, and who, doubtless is in the same interest, comes out and confirms all the suspicions the Mirror has uttered. *He* even goes so far as to say—'the idea still obtains that the President of the College (Dr. Woods) does not believe in the necessity and importance of the total abstinence principle.' By such back handed assaults, perhaps they may succeed in driving a pretty independent man out of the College—decidedly the most popular one it ever had—to make room for some such monk as Tappan, Cummings or Jona. Fisher—men who never thought an independent thought—men who were never capable of any thing but the traces.

In reference to the slanders of the Mirror, the Students of the College have felt called upon to vindicate their character. The *Faculty* do not choose to notice the assault at all—probably from a want of respect for *its source*. We copy the act of the Students as a matter of justice.

'At a meeting of the students of Bowdoin College, Oct. 16, 1845, the Committee appointed to take into consideration the report which have been circulated in regard to intemperance in this college, reported the following Preamble and Resolutions:

Whereas it appears, from a recent article in the Christian Mirror, that reports are circulated representing the students of this College as addicted to intemperace, therefore, Resolved,

1. That the prevailing sentiment in this College is strongly in favor of total abstinence, and that the practice of the great body of the students is in accordance with this conviction.

2. That the few instances, always liable to occur, in which intemperance is known to exist, are strongly discountenanced and condemned not less by the students, than by the Faculty.

3. That accordingly the reports referred to, are regarded by us, as well as by all here intimately acquainted with the state of things in College, with the greatest surprise. They are looked upon as unjust and injurious, as being wholly unfounded or as greatly exaggerated.

B. G. SNOW, E. HAYES,
D. S. CROSBY, J. W. CASE,
JOHN C. SMITH, C. E. CLIFFORD,
ALSIN BUODY, C. L. RICHARDSON,
Committee.

Voted, That the Preamble and Resolutions be adopted and sent to the Christian Mirror for publication.

JOSEPH W. ELLIS, *Chairman.*
F. D. SEWALL, *Secretary.*'

We should think Mr Cummings would feel rather 'cheap' in the presence of this contradiction. Still, we do not believe it will abate his disposition to catch up and circulate 'unjust, injurious, unfounded and greatly exaggerated reports,' hostile to the College, its officers and students, as long as a man is at its head whom he cannot make a tool of. [Gospel Banner.

PEACE SENTIMENTS FROM THE CABINET.

'I believe that international war has just and honorable substitutes, such as a liberal justice in treaties, negotiation and arbitration, and that the time has come when obligations to settle differences without resort to the sword may safely be made a part of treaties between Christian nations.' CAVE JOHNSON.

'War has been the severest scourge which has afflicted the human family, and peace among nations their happiest condition. All must perceive and rejoice in the fact, that the spirit of the age tends to peace. He is not the friend of man that would not do all that in him lies, to give force and energy to this spirit, and who would not rejoice to see it infuse itself into the councils of nations.' W. L. MARCY.

'We, who remain at home, will water the tree of peace, so that the roots shall strike to the heart of the earth, and its branches tower to the heavens. We will so nurture and protect it, that its verdure shall be perrennial; that no spirit of animosity shall sway its branches; that not even a whisper of discord shall rustle in its topmost boughs.' GEORGE BANCROFT.

'I am almost a Quaker on the subject of war.' MR. WALKER.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ A convention of statesmen and politicians from the Southern and Southwestern States is in session at Memphis, in Tennessee. The objects are understood to be to devise the means of the application of a vast and comprehensive system of internal improvements to that portion of the Union. This is an interest which has not heretofore been regarded with sufficient favor by the parties and leading men of those States. If it is contemplated to appropriate the national resources in that direction, the movement indicates a radical revolution of public opinion there, and an abandonment of the sentiments which were made the basis of the opposition to Mr. John Q. Adams's administration, and which have been the avowed principles of the government since the accession of President Jackson. John C. Calhoun has gone to the convention, and will, undoubtedly, exercise a master spirit over its proceedings. In his way to Memphis he has been received with public honors, at Mobile and other principal cities. At a public dinner, in New Orleans he gave the following toast:—

'The valley of the Mississippi: take it all in all, the greatest in the world. Situated midway between the two oceans, it will yet command the commerce of both, and that commerce may be centered in New Orleans."

In the mean while the paper which is regarded as uttering the views of Mr. Calhoun, has come out in denunciation of the war spirit, on the Oregon question, and of the war cry of the government paper at Washington,—'The whole of Oregon and no compromise.' Mr. Calhoun, it is further said, will return forthwith to the Senate. His influence there, it is thought, will be sufficient to prevent a war with Great Britain. If the Southern people have really opened their eyes to the unspeakable interest they have in a peace policy, and a peace spirit, it will be a blessing to them and the country. If a tide of internal improvements is made to flow over the slave States, it will in its inevitable influence, sweep away the evils by which they have been blighted and reorganize their institutions and social state upon the principles of freedom and righteousness.

☞ Mr. Rives of Virginia has been delivering an elaborate discourse, at Hampden Sydney College, in honorary commendation of Hampden, Vane, Pymn, and the other great lights of the republican age in England.

☞ The auxiliary steam ship Massachusetts put into Holmes's Hole on her return passage from Liverpool to New York, in consequence of the sickness of the captain. She encountered very severe contrary winds on her passage, and was unable, for the most of the time to use her propellers, on account of the unsuitable nature of the coal she took in at Liverpool. The venerable Colonel Perkins, with many other passengers landed at Holmes's Hole and reached Boston the next day.

☞ The steamer Hibernia, ran on a rock, in a very thick fog, and put into St. Johns, Newfoundland to repair. She is probably again on her way. Great anxiety will, no doubt, be felt in Liverpool, in consequence of her non-arrival.

☞ The steamer Britannia arrived in Boston, on Thursday, the 20th—16 days from Liverpool—72 passengers from Liverpool to Boston—11 to Halifax, 5 from Halifax.

The steamer Cambria arrived out on the 27th of October, 11 days from Boston.

The Britannia brings confirmation of the extensive failure of the potato crop in Ireland. The public mind in Great Britain was greatly agitated with fear of scarcity of food. There was, at the date of the Britannia's sailing, a loud and most clamorous outcry demanding of the government the opening of the ports. The railroad mania, as we expressed a confident expectation, had reached its re-acting point, and these causes, leading to a rise of interest on money, were threatening to convulse the nation. There appears to be ground for apprehension of a real deficiency of provisions in the British realm, and the supplies of the continent were not expected to exceed its own demand. Frequent meetings of the Cabinet Council were held. The League, and free trade and anti-corn law, parties were evidently combining to swell the panic, for political purposes. The price of corn had risen a little, but hung suspended on the decision of government respecting the opening of the ports. American provisions remained at about the same quotations. American wool was entering largely into importation. Cotton was receding. Political news in other respects of no great importance.

☞ Hon. Thomas A. DAVIS, who a few weeks since had resigned the office of Mayor of this city, on account of ill health, died at his residence in Brooklyn, on Saturday, the 22d of November. During the short time he held office, he had secured the respect of all parties in the community.

☞ The legislature of Vermont, at its recent session, abolished the School Fund of that State.

☞ Proposals are made to build a suspension bridge, across the Niagara river, a short distance above the whirlpool and about a mile and a half below the cataract. The distance from bank to bank at the selected point is about 700 feet. The person making the proposal offers to do it for $200,000, taking himself $20,000 of the stock. However strongly it may be constructed, it hardly seems possible that people in general will be sufficiently able to command their imaginations to encounter the apparently awful dangers of a passage at such a dizzy height over a chasm so crowded with terrific objects.

☞ Mr. Berrien of Georgia, having resigned his seat in the United States Senate, has been re-elected to fill the vacancy, and prevailed upon to retain his office.

☞ The number of persons belonging to the Mormon community at Nauvoo, and who are on the point of being driven, by popular violence, from their place of abode, is said to be about 15,000.

☞ It is said that the Montreal and Atlantic railroad will have the requisite amount of stock taken up by the 1st of January, to enable it to commence operations. With so little ground as, we trust, there now is to apprehend a war, our government being understood to have moderated its tone on the Oregon question—the only considerations that ought to determide the location of a railroad to connect the St. Lawrence with the Atlantic are the shape of the continent and the convenience of business and travel. It would be folly for British capitalists to lay out a road, over a long, difficult, round about, and unprofitable route merely to keep it within the limits of their Provinces. If the route is established from Portland to Montreal, let travel, merchandise, and the mails, of both countries, reach it at the nearest point, by auxiliary channels, and pass over it freely and to an extent that would fully sustain it, and enable it to accomodate all to the highest degree.

☞ The following letter was written by Hon. John Quincy Adams to a Committee of the Pennsylvania Society for the Abolition of Capital Punishment:

BOSTON, 7th November, 1845.

Fellow Citizens:—I regret my inability from the state of my health, to attend the General Meeting of the Friends of the Abolition of Capital Punishment, to be held in your city on the 11th inst., to which I am invited by your Circular of the 28th ult.

Gladly would I co-operate with any Society whose object should be to promote the abolition of every form by which the life of man can be voluntarily taken by his fellow-creature man. If there be any case which in the intercourse of human society, can possibly justify this act, it is that sanctioned by the community for the punishment of enormous crimes.

In the progress of the human race towards that improved condition of their existence to which our Religion teaches us that they are destined, the total abolition of all violent extinction of the life of man by the will and act of his brother, is among the blessed promises of Futurity. War, Slavery, Murder, and Homicide in any form are evils, I fondly hope, to disappear hereafter from the annals of the human race upon earth. Every step in this progress that can be made during the remnant of my own life, will be hailed by me with inexpressible delight; and although the revocation of that sentence of the Almighy that 'whose sheddeth man's blood, by man shall his own blood be shed,' would in my prayers to Heaven, be the last accomplishment of the perfectibility of man upon earth. I would gladly contribute to it, even in advance of some other forms of homicide more odious in themselves, but perhaps more deeply rooted in the infirmities of man's nature. I do, therefore, heartily wish and pray for the success of your efforts to promote the abolition of Capital Punishment, and if you can shape the laws of the land to a disclaimer of the right of Government itself to take from any human being the life granted him by his Creator, I would welcome it as the harbinger of a brighter day, when no individual of the race of man, shall ever lose his life by the act of another. I am, very respectfully, gentlemen, your friend and fellow citizen. JOHN QUINCY ADAMS.

☞ The people of the State of New York have decided to have a Convention for the reform of their Constitution, the vote was 214,700 for, and 33,032 against a convention, majority 181,668.

☞ Governor Wright has commuted the sentence of death, passed upon Van Steenburg and O'Connor, to imprisonment for life.

☞ A Convention of Teachers, assembled from all parts of the State, was held in Worcester this week. Oliver Carlton, Esq., Instructor of the Latin School of Salem, was elected President, and many distinguished teachers participated in the discussions of the Convention.

☞ Two hundred and seventy-seven thousand six hundred and eighty-eight barrels of flour and wheat reached the tide water of the Hudson, at Albany and the neighborhood in the third canal week of this month.

FLOUR AFLOAT ON THE CANAL. A forwarder, who has been constantly upon the towpath for the last 15 years, and who knows pretty accurately the extent of the means for removing property, gives it as his opinion that there was on Monday last, at least *two hundred thousand* barrels of flour afloat between this city and Albany. He counted, within the distance of ten miles east of Utica, seventy-five boats, seventy-three of which were loaded wholly, or in part, with flour. Everything in the shape, form or semblance of canal boat, has been set in motion. [Buffalo Com. Adv.

COM. SMITH AND HIS CREW. The crew of the U. S. frigate Cumberland, at this port, preceded by the Brass Band, and bearing aloft at regular intervals the national flag, walked in procession on Monday to the U. S. Hotel, to pay their parting respects to their beloved commodore. The sailors were dressed in blue jackets and trowsers, white frocks with blue collars, and black hats with the frigate's name on the bands. The farewell salutation of the tars, and the reply of the gallant commodore, to use one of Father Taylor's phrases, 'were all soul,' and the cheers and music blending sent up parting echoes that were heard miles distant, [Post.

☞ John C. Calhoun is President of the Memphis Convention. He thinks it unconstitutional for the United States to subscribe money but thinks they may appropriate public lands towards the construction of a great railroad through the southern States.

HARVARD COLLEGE. By the annual catalogue this institution now contains, Seniors, 67; Juniors, 67; Sophomores, 61; Freshmen, 78; general students, 6; making a total of 279 undergraduates. Then the Divinity school numbers 32; the Law school, 132; the Medical school, 157; and resident graduates 15, making a total of 336. The whole number therefore of undergraduates and members of the professional schools amounts to 615.

YALE COLLEGE. The number of students in the Theological and Medical Schools, we understand is unusually large, and the Law Students are full up to the last year in point of number. The Undergraduates are numerous, and the classes stand:

Seniors	85
Juniors	130
Sophomores	108
Freshmen	112
Whole number	435

AMHERST COLLEGE. From the catalogue of this institution just published, it appears that the number of undergraduates is 118, viz: Seniors, 26; Juniors, 23; Sophomores, 35; Freshmen, 34. Besides the President, Rev. Edward Hitchcock, LL. D, there are five Professors, and two other instructors. The Hon. Wm. B. Calhoun lectures on political economy.

WILLIAMS COLLEGE. By the annual catalogue of this institution for 1845, '46, it appears that the whole number of students for the present time, is—Seniors 34, Juniors 42, Sophomores 48, Freshman 43—total 167. The whole number last year was 155.

The amount of canal business now doing at Buffalo and along the line, is actually astounding. The business of Buffalo during the last week: No less than 280 canal boats cleared at the canal office at Buffalo during the six last days of the week, all of them fully freighted, and the amount of tolls accruing from them reached the handsome sum of $42,161. Among other items of produce shipped were 83,000 barrels of flour and nearly 102,000 bushels of wheat, together with about 330 tons of butter, cheese and lard. The heaviest week's business ever transacted in Buffalo.

The Eastport Sentinel says that there were shipped from that and the neighboring towns last season, rising 40,000 barrels of white blue-nose potatoes; and that the quantity sent to market this year, will not exceed 5,000 barrels—few farmers having more than will answer for their own consumption.

OBITUARY.

HENRY CLAY HODGES.

Died, in the Massachusetts General Hospital, Henry Clay Hodges, son of the Hon. James L. Hodges of Taunton, Mass., aged 13.

This young person was endeared to all who knew him, by the sweetness of his disposition and the maturity of his mind; though suffering from ill health for many years, it neither made him peevish or selfish, but seemed rather to render him more gentle, and more anxious to promote the happiness of others. We trust he is now in that world, where these qualities will mature unimpeded by pain or suffering.

"So fades the lovely, blooming flower,
Sweet, smiling solace of an hour,
So soon our earthly comforts fly
And those we love are born to die."

☞ We entirely agree with our correspondent 'Marguerite' on the eulogium she pronounces upon Mrs. Dana's recent publication. We think that 'her Unitarianism is indeed the simple Unitarianism of the Apostles.' Whoever wishes to promote the spread of liberal sentiments, and to establish the doctrines of Unitarian Christianity, cannot in any other way effect so much, as in circulating her book. Her place of residence, we understand, is Charleston, South Carolina. She has established an honorable reputation by several previous publications, in the department of elegant literature, and our poetical column has often been graced by her publications.

We shall attend to the other requests of 'Marguerite' at the earliest opportunity.

☞ Mr. Henry F. Bond, of this city, has received an unanimous call to settle in the ministry, as Colleague Pastor with Rev. Dr. Thompson, of Barre.

Mr. Briggs's Hymn Book is for sale at 22 Court street, and not Cornhill as noticed in the Register of week before last.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers and Pupils of the Brookline Sunday School, First Parish, of which Rev John Pierce, D. D. is Pastor, to constitute their Superintendent, Mr Benjamin Baker Davis, a Life Member.

Also, Ten Dollars from the Teachers. n29

☞ NOTICE. All candidates for the Unitarian Ministry, and all others desirous of a reform in the mode of supplying pulpits, are requested to meet in Ritchie (upper) Hall, Boston, on Thursday afternoon, December 4th, at half past 2 o'clock. Entrance on Temple Avenue. 2w n22

MARRIAGES.

In this city, 17th inst, Mr J. W. Lyman to Miss Mary A., daughter of Isaac Parker, Esq.

By Rev Mr Coolidge, Mr Joseph Farly, Jr. of Ipswich, to Miss Priscilla Stetson of this city.

24th inst, Mr Silas W. Lincoln of Norton, to Miss Susan A. Bassett of Easton.

On 22d inst., by Rev. Mr. Barnard, Mr. Ivory W. Lord to Sarah Ann Goodwin, both of this city.

In Malden, 23d inst, Mr D. H. Burnham, Jr., to Miss E. H. Halping of M.

In Woburn, 19th inst, Mr Wm Hardy to Miss Susan Robinson.

In South Abington, 13th inst., by Rev Mr Thomas, Mr Daniel Perry, Jr., of Abington, to Miss Mary A. Hartwell of Hanson.

In Pembroke, on Sunday evening, 16th inst, by Rev Mr Smith, Mr Baker Ford to Miss Elizabeth Ford, both of P.

In Portland, 18th inst, by Rev Dr Nichols, George Henry Preble, United States Navy, to Miss Susan Z., daughter of John Cox, Esq., all of P.

DEATHS.

In this city, 16th inst, Samuel Greenleaf, 77.

In South Natick, Nov 19th, Elijah Perry, 74,—a kind father, a faithful friend, a good citizen, and a Christian man.

In Edgartown, 25th inst, Mr. Daniel Godfrey, 29.

In Brighton, 25th inst, Jane S. wife of Silas Stevens, 40.

At Terre Haute, Indiana, July 22d, at the residence of her son, Mrs Elizabeth Chamberlain, formerly of Nashua, N. H.

In Norfolk, Va., Nov 13, at the United States Naval Hospital, Lieut. Robert Dalton Taylor, of U. S. Marine Corps, 29.

In Cooper, Me., 18th inst., John Cooper, Esq., in the 8th year of his age. Mr C. was son of the late William Cooper, so many years known as Town Clerk of Boston, and was the first Sheriff of the County of Washington, on its organization in 1790.

PORTRAIT OF REV. DR. TUCKERMAN.—Price 50 cents.
For sale at SIMPKINS'S, 21 Tremont Row. n29

AMERICAN HARP, a collection of original Church Music, arranged and composed by Chas Zeuner. For sale at SIMPKINS'S, 21 Tremont Row. n29

ELLIS'S HYMN BOOK. A Collection of Psalms and Hymns for the Sanctuary, with selections from the Psalms arranged for Chanting, containing 586 pages. Copies for examination can be had of the publishers, JAMES MUNROE & CO., 2 School st. up stairs. n29

SOCIAL HYMN BOOK. The Social Hymn Book; consisting of Psalms and Hymns for Social Worship and Private Devotion, with a selection of Sacred Music will be found at the close of the Hymns; pp 324. Copies furnished for examination by the publishers, JAMES MUNROE & CO., 2 School street, up stairs. n29

VALUABLE MANUAL FOR SUNDAY SCHOOLS. The Moral Teacher, designed as a Class Book for Common Schools, and also for Sunday Schools, for which it is particularly adapted by Rev A. B. Muzzey, author of the Young Maiden, Sunday School Guide, &c. &c. A few copies just received by CROSBY & NICHOLS, 118 Washington st. n29

MANUAL OF PRAYER AND HYMNS.—A Manual of Prayer, for public and private worship, with a collection of Hymns. Prepared by Rev William G. Elliot, second edition.

Clergymen and others supplied with copies for examination.

Just published and for sale by JAMES MUNROE & CO., 2 School st., up stairs. n29

FRENCH BOOKS, for sale at SIMPKINS'S, 21 Tremont Row, among which are the following: Dictionnaire Universel de la Lanque Francais, par P. C. O. Boiste; Beautis des Victories et conquetes des Francais; Histoire des Charles XII, par Voltaire; Theatres Francais; Oeuvres de Moliere; Corinne, ou D'Italie, par Mme La Baronne de Stael; Fables de la Fantaine; Mes Prisons; Œuvres du chanoine Schmidt; Pensees de Blaise Pascal; De L'Allemagne, par Mme La Baronne de Stael; Voyages et Aventures de la Perouse; Contes de Madame Guizot; Provarbes Dramatiques, par M. Theodore Leclercq; La plus facile des Grammaires, par M. Emilie Bonnechose; Histoire de Gil Blas de Santillane, par Lesage; et Histoire des Naufrages celebres, par P. Dantregas. n29

MONTHLY RELIGIOUS MAGAZINE, for December. Just published by L. C. BOWLES, 118 Washington street.

CONTENTS—The Light of Eternity; Belief in Retribution; An Ancient Incident and its Lesson; Practical Preaching, a Sermon by Rev E. S. Gannett, D. D.; The Young Converts. Intelligence—Installation at Tyngsboro', Mass; Dedication at Brooklyn, Conn; Ordination at Kennebunk, Me; Do. at Petersham; Do at Brookfield; Installation at the Warren street Chapel; Sunday School Convention at Salem. n29

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Now published in two forms.

The subscriber has just completed a new set of stereotype plates for the above popular Hymn Book, corresponding exactly with the first, except the type, which is larger. This edition, the fourth, will be ready in a few days.

We shall now be prepared to supply Societies with either edition, and those about changing are respectfully requested to send to us for copies.

Three editions of the above have been published within the last six months, and twelve societies have already adopted it.

CROSBY & NICHOLS,
n29 118 Washington street.

DR. C SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher*. Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 22d of December, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES,—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. n22

TEMPLE SCHOOL. The Winter Term of the Temple School for Boys, will commence on the first day of December. DAVID B. TOWER.
Tremont Temple, Boston. 3tis n22

DEWEY'S WORKS. The Works of the Rev. Orville Dewey, D. D., Pastor of the Church of the Messiah, New York, containing Discourses on various subjects; Moral views on Commerce, Society and Politics; Discourses on Human Life; Discourses in defence of Unitarianism; The old world and the new, being a narrative of Dr Dewey's travels in Europe; Miscellaneous Discourses and Essays. Complete in one volume 8vo. pp 886 London.

For sale by JAMES MUNROE & CO., Importers of English Books, 2 School street, up stairs. n1

VALUABLE ENGLISH BOOKS. A Retrospect of the Religious Life of England, or the Church, Puritanism, and Free Inquiry, by John James Taylor, 8vo. The works of Orville Dewey, D.D., complete in 1 vol 8vo. Unitarianism Defended, in a series of Lectures, by Rev James Martineau, Rev H. Giles and others, 8vo. Wilson's Concessions of Trinitarians, 1v 8vo. Dr Carpenter's Harmony of the Gospels, 1v 8vo.

Fresh supply just received and for sale by CROSBY & NICHOLS, 118 Washington st. o11

PRIVATE SCHOOL FOR GIRLS. MRS. H. J. FINN re-opened her School on the 1st of October, at her residence, No 5 High street place, where she will be happy to receive as pupils young misses from five to twelve years of age. o18

MARGARET: A Tale of the Real and Ideal; Blight and Bloom; including sketches of a place not before described, called Mons Christi. 12mo; pp 460.

'This is a remarkable work.—There is an originality, a freedom of style, a beauty and depth of sentiment, and a fullness of delineation in it, which are peculiar in their kind and not often equalled. The impression it leaves upon the reader is highly favorable to the purest and most rational forms of religious belief and observance, the amelioration of society, the promotion of moral reforms, and the interests of peace and virtue.' Christian Register.

'Prominent characteristics of the author of 'Margaret' are a wonderfully minute acquaintance with the language, manners, customs, virtues, vices, and daily household life of the country-people of New England at the time of the Revolution,—sharp wit, tender feeling, true moral courage, religion without cant or sanctimony and no inconsiderable share of science and learning. The writer understands and believes in the preference of mercy to sacrifice, upon which Christ's system is founded.' [The Liberator.

'It is not an easy work to criticise; and it is more to satisfy ourselves than to interest others that we would express our opinion of it as an extraordinary book.' [Christian World.

'It reminds you of Southey's Doctor, perhaps more than of any other book, but differs of course widely from that since the scene is laid in New instead of Old England.' [Boston Daily Advertiser.

'The leading inspiration and grand drift of the work tend to a higher order of human character, society and condition.' [Practical Christian.

'The story is deeply interesting and affecting; to get at which, however, you do not pass over the exquisite episodes which are freely interspersed.' [Norwich (Conn.) Courier.

Published and for sale by JORDAN & WILEY, 121 Washington st. 3tisStos n15

WEBSTER'S AMERICAN DICTIONARY. Two Vols., royal 8vo. Price reduced to $10,50. The above is Webster's Dictionary, without abridgement, containing the whole vocabulary of the quarto edition, with corrections, improvements, and several thousand additional words; to which is added, in the present edition, a supplement of several thousand additional words, prepared by the author, and first published in 1843, since his decease.

An English periodical says: "By far the best English Dictionary—indeed the only one to which an appeal can now be made as an authority—is Webster's;" —which opinion is endorsed by Professor Jamieson of Edinburgh, and sanctioned by the most eminent literary men in Great Britain. Written testimonials to the same effect have been given by the Presidents and Professors of many of the American colleges, distinguished divines, judges of the U. S. Supreme Court, members of Congress, and the most eminent scholars through the United States.

Considering that Dr. Webster bestowed from twenty to thirty years of almost unremitted labor upon this greatest monument of American application, the work is now put extremely low. It is a library of itself, and essential to every student, since nothing can supersede it, until another has devoted the same labor to the preparation of a similar work, or used the materials gathered by Dr. W.

President Humphrey, in his late Valedictory Address at Amherst College, says of Dr. Webster, that to him "our schools and our language are indebted more than to any other American, living or dead."

Published by G. & C. MERRIAM, Springfield, Mass.

For sale in Boston by Little & Brown, Gould, Kendall & Lincoln, B. B. Muzzey, Charles Tappan, and Booksellers generally. eop3w n1

GREENWOOD'S HYMNS—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used in nearly all the societies of the denomination, and will shortly put to press the Forty-second Edition.

They have also another edition in press containing an addition of over One Hundred Hymns embraced in supplementary pages, with a SERVICE BOOK for the use of those societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Savior, and adapted to the wishes of his Society who will use this edition.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their address, when copies shall be sent them for examination.

JENKS & PALMER,
n22 4w Chambers 131 Washington st.

BURNAP'S MISCELLANIES. Miscellaneous Writings of George W. Burnap, author of Lectures to Young Men, Lectures on the Sphere and Duties of Woman, &c. &c. Collected and revised by the Author. Containing Lectures and Discourses on the following subjects, viz:

On the Causes and Cure of Hard Times.
On the Sources of National Wealth.
On the proper course of reading for the Young.
Burke, Pitt and Fox compared with Clay, Calhoun and Webster.
On the Professions.
On the Rise and Principles of the Society of Friends.
On the Commercial revulsions of 1837.
On the Death of President Harrison.
On the Death of Dr Channing.
On the Death of Dr Greenwood.
On the Doctrines of Miller.
On Church and State.
On the duties of the citizen Soldier, 1 vol 12mo, pp 343.

For sale by JAMES MUNROE & CO., 2 School street, up stairs. n22

VALUABLE SUNDAY SCHOOL MANUALS published by CROSBY & NICHOLS. A Scripture Catechism of the Christian

POETRY.

[For the Register.]

PARAPHRASE OF THE 23D PSALM.

The Lord my Shepherd is, therefore I nothing need;
He leadeth me by murmuring streams along the verdant mead;
My soul restored, in righteous paths he kindly doth me take,
To keep me there forevermore, for his names holy sake.

Yea tho' I walk in death's dark vale, no evil shall I fear,
Thy rod and staff will comfort me, and thou too, wilt be near;
And thou my table hast prepared, mine enemies before
My head anointed is, with oil, my cup is running o'er.

Thy kindness, love and mercy Lord, sure never shall depart
But follow and abide with one, and fill my grateful heart;
So may I live, and in the courts of thy blest house prepare,
To walk the heavenly fields above, and meet my Saviour there.

J. T. P.

A THOUGHT BY THE SEA SHORE.

Bury me by the Sea,
When on my heart the hand of death is prest,
If the soul lingereth ere she join the blest,
And haunts awhile her clay.
Then 'mid the forest shades I would not lie
For the green leaves like me would droop and die.

Nor 'mid the homes of men,
The haunts of busy life would I be laid,
There ever was I lone, and my vexed shade
Would sleep unquiet then;
The surging tide of life might overwhelm
The shadowy boundaries of the silent realm.

No sculptured marble pile
To bear my name be reared upon my breast,
Beneath its weight my free soul would not rest;
But let the blue sky smile,
The changeless stars look lovingly on me,
And let me sleep beside this sounding sea.

This ever beating heart
Of the great Universe. Here would the soul
Plume her soiled pinions for the final goal,
Ere she should thence depart,
Here would she fit her for the high abode
Here by the sea, she would be nearer God.

I feel his presence now,
Thou mightiest of his vassals, as I stand
And watch beside thee on the sparkling sand,
Thy created billows bow;
And as thy solemn chant swells through the air,
My spirit bowed, joins in thy ceaseless prayer.

Life's fitful fever o'er,
Here then would I repose, majestic sea,
E'en now faint glimpse of Eternity
Come o'er me on thy shore.
My thoughts from thee to highest themes are given,
As thy deep distant blue is lost in Heaven,

[From the Opal for 1846.]

THE ORANGE TREE.

BY MISS HANNAH F. GOULD.

Planted as an anchor cast,
Deep the root, and strong, and fast,
Sending, viewless through the vale
Virtue, like a living soul,
Spread in branches high and wide,
Full and fair on every side;—
By its growth and produce found
Sound at heart in healthful ground;
Through the circling season known
For a beauty all its own,
As a child of God should be,
Mark the goodly Orange tree!

Rich its leaves of evergreen
Polished to a mirror sheen;
There among them all about,
Where the buds of pearl peep out,
While the silvery blossoms fling
Odors on the breeze's wing,
Fruit in globes of mellow gold!
On the self-same bough behold!
Then, while sunbeams o'er it shed
Weave a glory round its head,
Crowned of Heaven as Faith shall be,
Stands the generous Orange tree.

Bosomed in its fragrant bloom
Sits the bird to smooth her plume;
Then, for rest it gives her wings
Thanking Heaven, her carol sings.
There, the joyous bee distills
Nectar which her barrel fills,
Still, replenished in its bower,
Leaves unharmed her fountain flower,
Though the spring be hid from sight,
Bright the works come forth to light;—
Sweet to man, and bird and bee
Is the peerless Orange tree.

Oh! by one fair tree alone
Is such living virtue shown?
What then is the owner's love
Towards his blooming orange grove?
Through it with a jealous care,
Rooting out the wilding there,
Walks he, raptured at the sight
And with breathings of delight;
So doth her kind Master search,
With the fire of love, his Church,
On his holy ground to see
No untrue, or barren tree.

Man, if thou wouldst win the crown
Which to give thy Lord came down,
Of those holy sisters three
Faith, and Hope, and Charity,
Peaceful in their works sublime—
Mid the scenes of earth and time—
Still with heavenly ardor fired
Never changing never tired—
See the grace and love divine
Through this arbor symbol shine!
Full of life unfading be
Thou to Christ a fruitful tree!

MISCELLANEOUS.

ADAMS AND JEFFERSON.

We are pleased, in compliance with the request of a respected subscriber, to reprint the following letters. To many among our readers they will be new, and it is well to have all reminded of the evidences history and biography present, of the tendency of great intellects, moving in elevated spheres, towards those truths which it is our privilege to entertain, and our duty to enforce and diffuse.

For the Register.

BALTIMORE, August 20, 1845.

Enclosed you have two letters written by two distinguished Unitarians, American Patriots, and Presidents of this Republic, which please to publish in the Register.

The Unitarian cause cannot be injured by letting the youth of this nation know, the sentiments in a religious point of view, of such men as *Franklin*, *Adams*, *Jefferson*, and *Madison* were.

THEOLOGICAL DISPUTATION.

From President Adams to Dr. Bancroft, of Worcester. Mass.

QUINCY, Jan. 21, 1823.

'*Dear Sir*—I thank you for your kind letter of the 30th December, and above all for the gift of a precious volume. It is a chain of diamonds set in links of gold. I have never read or heard a volume of sermons better calculated or adapted to the age and country in which it was written. How different from the sermons I heard and read in the town of Worcester from the year 1755 to 1758. As my destiny in life has been somewhat uncommon, I must beg pardon for indulging in a little egotism. I may say I was born and bred in the centre of Theological and Ecclesiastical controversy. A sermon of Mr. Bryant, minister of the parish who lived on the spot now a part of the farm on which I live, occasioned the controversy between him and Messrs. Miles, Porter, Bass, and many others; it broke out like the eruption of a volcano, and blazed with portentous aspect for many years. The death of Dr. Miller, the Episcopal minister of this town, produced the controversy between Dr. Mayhew and Mr. Abthorp, who were both so connected with this town, that they might almost be considered inhabitants of it. I may say that my eyes opened upon books of controversy between the parties of Messrs. Buckminster and Miller: I became acquainted with Dyer, Doolittle, and Baldwin, three notable disputants. Mr. M'Carty, though a Calviniet, was not a bigot, but the town of Worcester was a scene of disputes all the time I was there. When I left, I entered into a scene of other disputations at the bar, and not long afterwards disputations of another kind in politics. In later times, I have lived with Atheists, Deists, Sceptics; with Cardinals, Archbishops, Monks, Friars of the Roman Catholic persuasion; with Archbishops, Bishops, Deans and Priests of the Church of England; with Farmer, Price, Priestly, Kippis, Rees, Disney and Jebb; with the English and Scottish clergy in Holland, and especially with Dr. Maclean at the Hague. I have conversed freely with most of the sects in America, and have not been wholly inattentive to the writings and reasonings of all these denominations of Christians and Philosophers—you may well suppose then, that I have had controversy enough, but after all, I declare to you that your 29 sermons have expressed the result of all my reading, experience and reflection in a manner more satisfactory to me than I could have done in the best days of my strength.

'The most afflictive circumstances that I have witnessed in the lot of humanity, are the narrow views, the unsocial humors, the fastidious scorn, and repulsive temper of all denominations, excepting one.

'I cannot conclude this letter without adding an anecdote. One of the zealous mendicants for the contributions to the funds of Missionary Societies, called on a gentleman in Haverhill, and requested his charity. The gentleman declined subscribing, but added that there are in and about the town of ——, nine clergymen, ministers of nine congregations, not one of whom lives on terms of civility with any other, will admit none other into his pulpit, nor be permitted to go into the pulpit of any other. Now if you will raise a fund to *convert* these nine clergymen to *Christianity*, I will contribute as much as any other man. I am, with great esteem, your friend, JOHN ADAMS.'

A RELIC OF JEFFERSON.

A friend has placed in the hands of our brother of the Boston Trumpet, the original of the following letter from Mr. Jefferson to the Hon. Geo. Thatcher of Newburyport, which has never before been published. It will be read with interest:

MONTICELLO, Jan. 26, 1824.

SIR,—I have read with much satisfaction the sermon of Mr. Pierpont which you have been so kind as to send me, and am much pleased with the spirit of brotherly forbearance in matters of religion which it breathes, and the sound distinction which it inculcates between the things which belong to us to judge and those which do not. If all the Christian sects would rally to the sermon on the Mount, make that the central point of union in religion, and the stamp of genuine Christianity (since it gives all the precepts of our duties to one another) why should we further ask, with the text of our sermon, 'What think ye of Christ?' and if one should answer 'he is a member of the Godhead,' another 'he is a being of eternal pre-existence,' a third 'he was a man divinely inspired,' a fourth 'he was the herald of truths reformatory of the religions of mankind in general, but more immediately of that of his own countrymen, impressing them with a more sublime and more worthy idea of the Supreme Being, teaching them the doctrine of a future state of rewards and punishments, and inculcating the love of mankind, instead of the anti-social spirit with which the Jews viewed all other nations,' what right, or what interest has either of these respondents to claim pre-eminence for his dogma, and usurpating the judgment seat of God, to condemn all the others to his wrath?—In this case I say with the wiser heathen, '*deorum injuriae dis curae.*' You press me to consent to the publication of my sentiments as they might perhaps have effect even on sectarian bigotry. But have they not the gospel? If they hear not that, and the charities it teacheth, neither will they be persuaded though one rose from the dead. Such is the malignity of religious antipathies although laws will no longer permit them, with Calvin, to burn those who are not exactly of their creed, they raise the hue and cry of heresy against them, place them under the ban of public opinion, and shut them out from all the kind affection, of society. I must pray permission therefore, to continue in quiet during the short time remaining to me; and at a time of life when the afflictions of the body weigh heavy enough, not to superadd those which corrode the spirit also, and might weaken its resignation to continue in a joyless state of being which Providence may yet destine.—With these sentiments accept those of good will and respect to yourself.

THOMAS JEFFERSON.

A LESSON OFF GIBRALTER.

BY AN OCTOGENARIAN.

"There is theme for comment in the passing away of a minute,' said the venerable parent closing his heavy book.

It was the second day of a dead calm between the Pillars of Hercules. The sky bent over them with a clearness that seemed unnatural. On its vast arch not a cloud, not a bar was to be seen, and the rose-tint, paling from the horizon upward into a pure pearl, lay like the hue on the inner curve of a sea-shell.

"A theme for comment!" echoed the youth, archly; "a theme for congratulation rather! and I find nothing more remarkable in it than that it should go so slowly. I have read myself almost to death. I am dying to go on shore, and each hour seems longer than the last. What wonder do you find, my dear father, in the thought of so dull a thing as a minute, in a calm too, at sea?"

"There is wonder, my son," replied the sire, "in all things to one who *thinks*; but in none more than the coming on and the rolling away of time."

The boy bent an inquiring look on the face of his companion.

"Why, *think*, Albert, what it is—this *time*—this viewless mystery which we talk of—which we feel—whose footsteps are printed everywhere. Hold your watch. Observe the rising and disappearance of a minute. Look! it flies—it lessens—the little hand points its course—there—it has gone for ever—and with it all the incidents throughout this vessel—throughout the world—all which, throughout endless space, have occurred within its narrow limits. To some it has been the beginning; to some the end of life. It has destroyed families—wrecked ships—changed the fate of armies and nations. It is laden with tears and blood—love and hate—hope and despair. With what opposite feelings have men marked its transit! By some it was hailed with joy—by some cursed in agony. How can I reflect upon even such an event as the passing away of a minute, without serious thoughts, when every minute rolls through the world with such a vast principle of change and revolution."

"True—true," said Albert. "How strange it is that you should see so much in that in which I saw nothing!"

"You have entered into a garden in the morning."

"Yes, my father."

"And beheld the rose-bush with its unadorned leaves, yet light from the weight of any flower."

"Yes, my dear father."

"You have also seen, at a subsequent period, the young bud forming on the stem, then swelling with its strange little burden—then unfolding the new-born blossom, glittering with dew, exhaling fragrance, full of tender tints and exquisite beauty."

"There is nothing, indeed, so beautiful as flowers," said the boy with a thoughtful air, "when we can cease from our sports, and sit down alone, and look at them."

"You have afterwards beheld this sweet rose fade and fall—its leaves withered—its perfume gone—its tender graces scattered to the ground."

"I have often wondered why the flowers should fade."

"Again, my son, you have beheld the robin, in the opening of the spring, come with his mate to the old tree by our window at home, and there build a nest. In a short time bright eggs lie in it. Then you may hear the callow youny cry for food, and the loving parents fluttering around their offspring."

"Ay, father, I have watched those little tiny creatures till they grew to strength, and came out among the branches, and then went hopping along the grass and chirping in the wood."

"And by and by," continued the father, "these birds and all the others which fill the forest, are gone; and other birds build nests, and warble in their place. What has brought this change?"

"Time, father."

"And what is this time?"

"It is—I cannot tell: but I see that it is something wonderful by its effects upon the birds and flowers."

"And can you now fancy all the birds and all the flowers in the world coming and going with every year—displacing each other by millions—like the waves of the sea?"

"Wonderful time!" said Albert, "I never thought of this before."

"But you have not imagined half its power. Under its influence, *you* are even as a flower. All mankind just so bud and bloom—fade and fall—and whole generations of beings like you and me pass away like those birds of the forest."

"I always *knew* this," said Albert, "but I never *felt* it before."

"Let me suppose," said the father, "that you stood on the top of yonder high rock of Gibraltar. Let me suppose that this strait was flowing out through yonder gates, and that all human things were borne by you, and then swallowed behind you horizon in a dark whirlpool. And yet that you should behold all these people, carelessly pursuing their giddy pleasures—singing, dancing and laughing—and never reflecting upon the approaching crisis which all knew and all forgot."

"Such a sight, you would say, do we all present as Time bears us on to death."

"People will tell you this is commonplace. It can never be so to those who comprehend it; but let us reflect a little farther. Generation after generation are ever fleeting away and swallowed up in the whirlpool—but the places where they moved—the objects which they have used and fancied their own—the edifices they have reared, remain, and history retains the memory of them and of their actions. To the student who peruses its pages in the closet, it is full of wonder. He becomes familiarly acquainted with beings whom he has never seen, whom he can never see. How strange that man should thus baffle Time. That he should read what Time has endeavored to snatch from him. We have remarked the gliding away of a minute. Before we thought of that little experiment, yonder gigantic rock was standing. The moment rolled. There yet it stands."

"Assuredly," said the boy, with a smile.

"You smile. See, now, how our mind is chained and mastered by habit. How custom makes this commonplace, and how eternal truths may astound, when not frequently the subjects of our meditations. Lift your mind, and from the small compass of a minute extend it to a year,"

"Well."

"To fifty years."

"Well."

"To a hundred—before you—before they who bore you—existed."

"It is difficult to imagine the world before our existence."

"Life has made us so familiar with light, air, the globe, the sky, that they seem almost a part of us. The stars ever burning above our heads have been associated with so many of our lonely reflections; the spring has so often blown upon us its breath of pleasure—we have rejoiced so in the beauty of nature—all these have been such faithful ministers to our own sentiments and sensations—such soothers of our pains and sorrows—such guardian spirits to us, that we half unconsciously learn to believe they know us and love us. The idea that their blessings are but promiscuously bestowed upon millions, who pass away unregardedly like the leaves and the clouds before their balmy influences—that, ere we came into being, they were scattered just so upon others now gone—that after we all cease to exist, they will fall soothingly and untiringly, without diminution, without shadow, upon the swarming millions of future years, touches us almost with the chill of disappointment. Imagination will not admit the conviction of our unimportance. We are so much to ourselves, that we cannot comprehend how little we are to others, what remote links we are in the great chain, and what a small and fleeting portion we occupy of *time*. We can well conceive that yonder rock stood there before our eyes fell on it, and will remain after we shall turn away. But strive to force your mind a thousand—three thousand—six thousand years back. There it stood as now; its broken top towering above the sea; the waves washing idly against it with the self-same sound and motion; the same shadows creeping over its rocky side; the same stars tracking their silent courses above! the same sunshine gleaming around, as at this instant! Then, and through all the long lapse of intermediate ages, there stood yonder rock. You have forgotten to smile, my son."

"I never before strove to conceive of six centuries."

"And yet each one is no more matter of wonder than a minute. And its changes are scarce greater. A mountain—a nation may fall in a moment. A world has burst in a moment. The universe, when its course is run, may in one instant be reduced to nothing. You will die. Compared with the duration of that rock, you are incalculably more evanescent than the lightest flower compared with you. You will be dissolved into dust. Others will appear after you. These with their successors, and the successors of their successors, will be swept utterly away. Another period of six thousand years, perhaps of twenty thousand, it is idle to limit the extent, will still and steadily roll on—and yet yonder rock will stand, the mute, stern sentinel of this gate. It is called impregnable, and yet it hath changed masters and will again, for that which has been may be once more. It has been climbed in its primeval freedom, by the naked savage, long before it had a master or a name. It is obviously coeval with the globe itself. The Roman, the Goth, the Saracen, the Englishman, have been among its lords. It was at this point that the Saracens planted their banner in Europe. Yonder fortress of Ceuta, the African Pillar of Hercules, was held by Julian the Spanish traitor; and Tarik, the Arab chief, who, aided by Julian, landed on the opposite Pillar, gave a name to the mountain, and almost a religion to Europe. More than a thousand years have passed since that period. What eyes have gazed where yours are now gazing, upon that tall and naked rock and the rugged cliff of Bullones—upon these white towns—the winding shore and the green water! What troops have glittered along the beach! What stately fleets have ploughed the waves, rolling here at the limit of the ancient world! Yet all that has passed may be nothing to that which is to come!"

WE CAN BE RICH WITHOUT MONEY.

The real wants of man are few and easily supplied; hence wealth, in the general meaning of the term, is not necessary to gratify them. We can be rich in a well cultivated mind, it will be of more value to us than rubies, or the most precious jewels. What would be the value of wealth compared with knowledge; or the glitter of gold compared to a well cultivated mind? If we train and improve our faculties and habits, until we can understand and appreciate all that is going on in the world around us, it will be of more value to us than money. We can also be rich, in viewing and enjoying the works of nature, though we possess no wide spread fields or beautiful vallies. The poorest peasant, if his mind be cultivated, may enjoy himself while viewing the works of nature, as well as he on whom God has more bountifully bestowed his blessings. We can also be rich in moral worth, in love to our neighbors and the world,—we may feel a kindred throb for all the miseries and sufferings of mankind. Richer still is the man whose dependence is in his Creator; in prosperity he feels his soul elevated with gratitude and love to that being who has given him all he enjoys; and when the clouds of adversity darkens his path, when his passions are swept away, when his friends forsake him, or death snatches them from his side, he can look above all these and say "*My best treasure is in heaven.*" We can be rich in the possession of a pure conscience, and in the favor of our Creator; if we desire wealth to make us happy, how much happier shall we be if we possess with it, a good consience; but if our stores are gained by dishonest means, if we worship at the shrine of Mammon until the love of gain has caused us to wring the pittance from the hard hand of *industry*, or snatch the crumb from the lips of *poverty*, how little pleasure can wealth thus obtained yield to its possessors, or compared with that which springs from the thought of having faithfully performed our duty to our fellow beings.

THE CONTRAST.

An extract from Dr. Junkin's Baccalaureate, Miami University, 1842.

Picket your entire seabord with forts: plant a Paixham battery on every hill top: let a crescent of seventy-fours occupy the mouth of every harbor and inlet;—what avails it all, unless you have incorruptible integrity in the national councils, in the field, behind the breastwork, on the quarter-deck! And how are you to secure it here if it be first not among the people? Can the stream rise higher than the fountain? If the fountains of power among the people are polluted, how are you to have pure streams from them? If the people are corrupt, can you expect their representatives to be men of spotless integrity!

But on the contrary, strip the whole coast of its defences; blow up every fort; dismantle every battery; burn every ship of war; hurl every gun overboard; but secure an incorruptible populace: let the great mass be upright men, deeply imbued with the spirit of a sound morality, and the nation is nevertheless, invincible. From such an exhaustless source will issue forth the statesmen, the soldiers, the seamen, the Captains and Generals, who will soon hurl invasion from your shores; and reteach the revolutionary lesson, that a virtuous people, contending for their natural and unalienable rights, are unconquerable.

A RUBBER FOR 'THE DUKE.' We have copied from the London papers, at divers times, some of the pithy and sententious answers given by the Duke of Wellington to foolish letters; a branch of the art epistolary in which his Grace excels. But he 'misses a figure' once in a while—getting a Roland for his Oliver not very easy of digestion. For instance the following note from a medical gentleman in Ireland, who, as chairman of a public body, had requested the Duke to present a petition in the House of Lords:

Kilrush, June 20, 1845.

MY LORD DUKE,—I have the honor to acknowledge the receipt of your favor of the 17th inst.

I regret much having put your grace to the trouble of refusing to present in the House of Lords the petition of the Kilrush board of poor-law guardians.

When determining on requesting of your grace to present our petition, we first considered that the subject of it was about to be made a ministerial question—next, that you were one of the first ministers of the Crown—and though last, not least, that you were an Irishman.

'Tis true your grace 'has no relation whatever with Kilrush.' To whom shall we look in the English House of Lords! There is no member of that hon. house that could not make us a similar reply; and how shall we speak our wants to a British Parliament.

With very few exceptions the members know very little of our wants and necessities. A cry exists through Ireland, from one extremity to the other, for 'repeal of the union.' I most respectfully ask your grace, is it to be wondered at that the whole bulk of the nation should join in that cry, when British Ministers tell us that they know nothing of us!

I have the honor to be, my lord duke, your grace's ob't servant. WM. FOLEY, M. D.

Field Marshal the Duke of Wellington.

P. S. The same post that carried your grace's refusal, conveyed to me the unhesitating consent of the Prime Minister of England to present our petition in the House of Commons. Will your grace be kind enough to let me have the petition, in the hope that we may be more successful with another noble member!

W. F.

KIMBALL'S FURNISHING STORE, 28 Washington street. *At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices as low as at any other place.

Constantly on hand, German and French Cloths of good quality. These goods are very durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.

☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit.
my24 tf

RECENT PUBLICATIONS. Carlyle's Life of Schiller, a new edition, price 50 cents; Lamb's specimens of English Dramatic Poets, 2 vols; Hazlett's Lectures on the English Comic Writers; Twins and the Heart, by Tupper; Bazil Montague's Selections from Taylor, Barrow and others; Autobiography of Benevenuto Celleni, translated by Roscoe; Sparks's American Biography, new series, vol 7; Willis's Dashes at Life, &c.; Mrs Hofland's Officer's Widow; Harper's Bible, No 42; No 3 Morse's Cerographic Maps, the best and cheapest Atlas ever published; Democratic Review for November, &c.

Just received by CROSBY & NICHOLS, 118 Washington street. n15

A NATURAL HISTORY of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles, and Insects. By Mrs Mary Trimmer. With 20 Engravings. Abridged and Improved: paticularly designed for Youth of the United States, and suited to the Use of Schools, with questions.

Published and for sale by S. G. SIMPKINS, 21 Tremont Row. o18

WHEWELL'S MORALITY AND POLITY. The Elements of Morality, including Polity, by William Whewell, D.D., author of the History and Philosophy of the Inductive Sciences, in 2 vols, 12mo.

Lately published and for sale by JAMES MUNROE & CO., 2 School st., up stairs. o25

NEW FALL & WINTER GOODS.

DANIELL & CO.,

No. 201 Washington Street.

WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR

We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

DRESS GOODS,

Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.

FRENCH PLAIDS,

An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.

LACES AND EMBROIDERIES.

We have added to our stock a large and beautiful assortment of Laces and Embroideries, of the latest Paris and London styles, and have made such arrangements that we shall in future be supplied with all the newest styles.

AA THIBET CLOTHS.

We have every desirable color and shade of this well known article for Ladies' Cloaks and Dresses—the genuine heavy double twilled goods, warranted equal to any imported.

ROB ROY AND GALA PLAIDS, FOR CLOAKS.

Black and Blue Black Silks, Black and Blue Black Alepines, from the best manufacturers; Black and Blue Black Alpaccas, some extra fine quality; Black and Blue Black Mouseline de Laines, and every other article of

MOURNING GOODS.

Linen Sheetings and Shirtings; Damask Cloths, and Damask by the yard; Napkins; Scotch and Russia Diaper; Flannels; Cottons, and all other kinds of

HOUSEKEEPING GOODS.

FRENCH LAWN & LINEN CAMBRIC HDKFS; HOSIERY AND GLOVES.

ON THE SECOND FLOOR

We have a beautiful assortment of all kinds of

SHAWLS:

RICH LONG AND SQUARE CASHMERE SHAWLS, in different colors; various styles of HEAVY WARM SHAWLS; CASHMERE SCARFS.

SUPER WIDE SHAWL VELVET.

Bath, Whitney and Rose Blankets; Livingston and Imperial Quilts; Embossed Piano and Centre Table Covers.

ON THE THIRD FLOOR

We have a large stock of the same styles of Goods that are in our Retail Rooms, which we offer at wholesale, for cash or short credit, at a small advance.

☞ Our business is conducted on our long established principle of marking our goods at a small profit, and

ONE PRICE.

DANIELL & CO.,
o4 201 Washington st.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash*.

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo,	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c. &c.	60

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

INTERESTING AND INSTRUCTIVE GAMES FOR YOUNG PEOPLE. *CROSBY & NICHOLS* have recently published a very pretty and amusing Game for Young People, called Robinson Crusoe and his Man Friday. It consists of thirty Cards, all beautifully engraved and colored, representing the plants, animals, &c. found on the Island; also, the Cocoa Nut Shell Gourd, Goat Skin, &c, which he used as Household Utensils. Two very interesting games can be played with these Cards. It was got up expressly for young people, by the popular authoress of I'll be a Gentleman, I'll be a Lady, &c. and will be found as interesting as any of her productions.

C. & N. have also recently published a new edition of the Strife of Genius, by Mrs Tuthill, a Biographical and Historical Game, useful and entertaining. Also, the Race of Improvement, by the author of the Game of Dr Busby.

For sale at 118 Washington street. o18

NEW CHURCH MUSIC. THE AMERICAN COLLECTION, or 'Songs of Sacred Praise,'—a new Singing Book, embracing an extensive collection of Psalm and Hymn Tunes, Chants, Sentences, Motetts and Anthems; among which are upwards of three hundred pieces entirely new in this country, together with about one hundred standard tunes which are in constant use, and are deemed indispensable in every collection of Church Music claiming to be complete. Arranged and composed by EDWARD HAMILTON.

This work has been examined by many Authors and Teachers of Music, who have expressed a high opinion of its musical character, and great confidence in its general introduction.

Just published at 122 Washington st., by PHILLIPS & SAMPSON.

N. B. Teachers and Choristers will be presented with a copy by calling as above.

Boston, Nov 8, 1845. is&os8m

PRIVATE SCHOOL FOR GIRLS. MRS. H. J. FINN re-opened her School on the 1st of October, at her residence, No 5 High street place, where she will be happy to receive as pupils young misses from five to twelve years of age. o18

TUPPER'S PROVERBIAL PHILOSOPHY.—Proverbial Philosophy, a book of Thoughts and Arguments, originally treated, by Martin Farquhar Tupper, Esq., M.A. of Christ Church, Oxford, author of the 'Crock of Gold,' etc. 1st and 2d series; 1 vol 12mo, pp 308. Cheap edition in cloth.

For sale by JAMES MUNROE & CO., No. 2 School street (up stairs.) o25

WATERMAN'S

Kitchen Furnishing Rooms.

No 85 Cornhill, 6 Bratlle, and 73 Court Streets.

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection. Also, the celebrated

BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. MORTON, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechanical Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefited by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Dentist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am now enabled to insert Teeth upon a plan such that they can be worn without causing the slightest pain—the patient can masticate perfectly well with them—they will remain firm in their places—give the same expressive, life-like appearance as the natural teeth, resembling bone—being manufactured by myself to suit every case, with its peculiarities, thereby completely obviating the above difficulties.

*** All operations warranted to correspond with these statements, or no charge will be made, unless notice should be given to the patient of a necessity for deviation. o25

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALL